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NATIVE CLERGY FOR MISSION COUNTRIES.

THE Society for the Propagation of the Faith exists to provide funds, not men, for the mission field. In so far, however, as money can replace or multiply men we shall be within our sphere if we try to devise some means, at the present crisis, of providing against the fatal shortage of men which threatens the missions in the near future.

SLOW PROGRESS OF THE MISSIONS.

Friends of the missions—and all those who have the true love of God in their hearts are their friends—ask sometimes: "Why has not the Church made greater progress among infidels and pagans? For 1900 years she has sent apostles to all parts of the world, and yet out of fifteen hundred millions of human beings, hardly three hundred millions are in the fold. Yes, we have heard of the zeal and devotion of our missionaries, and of the wonderful results they obtain with the slender means at their disposal; but how slow their progress! At that rate, when will the world be converted?" And these good people are pained, and somewhat scandalized at the apparent failure of Christianity, which fact its enemies do not fail to use as an argument against its Divinity.

There are many obstacles to the diffusion of the Gospel besides the powers of darkness, as active to-day as in the time of our Lord. The object of this paper is to consider and to ask aid in remedying one of the causes which delay the christianization of the world; viz. the lack of missionaries.

Insufficient Number of Workers.

It is an indisputable fact that the number of workers in the mission field is out of all proportion to the task to be performed. A glance at the statistics of those countries which are still pagan or where Christianity is the religion of an insignificant minority will demonstrate our assertion more eloquently than any words. Although approximative, these statistics will give a fair idea of the state of affairs.

Japan and Corea

Total population	62,000,000
Number of Catholics	162,000
Number of priests	282

which means that there is one priest ministering to 575 Catholics and working for the conversion of 220,000 infidels.

China

Total population	420,000,000
Number of Catholics	1,820,000
Number of priests	2,380

or, one priest for 768 Catholics and 179,193 pagans.

Indo-China

Total population	42,000,000
Number of Catholics	1,035,000
Number of priests	1,081

or, one priest for 957 Catholics and 40,000 pagans.

India

Total population	294,000,000
Number of Catholics	2,400,000
Number of priests in mission districts	2,800

or, one priest for 858 Catholics and 105,000 pagans.

Africa

Population of mission districts	157,000,000
Number of Catholics	750,000
Number of priests	1,903

or, one priest for 400 Catholics and 82,000 infidels.

Oceanica

Population of mission districts	4,000,000
Number of Catholics	130,000
Number of priests	360

or, one priest for 306 Catholics and 111,000 infidels.

In these statistics we suppose that every one of the priests is engaged in parochial work, which is not the case. Not a few of them are professors in colleges and seminaries; chaplains in hospitals; others are on the retired list on account of age, infirmity, etc., which reduces considerably the number of workers. As a matter of fact, in certain dioceses, for instance in India, it is not unusual for *one* priest to minister to *three* and even *four thousand* Catholics. If we keep this in mind and consider the obstacles to apostolic labors caused by poverty, climate, language, distances, etc., not to speak of continual opposition and occasional persecution, we may wonder that our missionaries report any progress at all.

Effects of the War on the Missions.

All over the world the Church is affected by the war. Its disastrous consequences are far-reaching and will be felt for many years to come. Our missions are not merely suffering, but their very existence in a number of places is threatened, not so much because of lack of funds as because of lack of missionaries.

At the beginning of the war three-fourths of the missionaries were of French nationality. Owing to an iniquitous law a large number of them were called to the colors. Whether those living under a foreign flag should have answered the call or not, it is not our purpose to discuss here. The question has been treated by a Japanese missionary in the May 1916 number of the *Catholic World*, and we entirely agree with him that under the circumstances they could not do otherwise; the good of the missions demanded it. The fact remains that a large number have left their missions, many never to return, and not a few to return broken in health if not in spirits. In most European countries the mission schools and seminaries are practically empty, and now that the United States has decided to take a hand in the great conflict, God grant that our own clergy and seminaries be not similarly affected by the war.

However, even assuming that Providence will give the world a speedy peace; that new mission societies will arise; that the old ones will extend their recruiting activities; that the superiors of the missions will so place their missionaries as to cover the maximum ground with the minimum number—still for all these effects, the situation bids fair to be hopelessly out of hand within one generation, if we are forever to depend so largely on extra-mission sources of supply. But by fostering the largest possible number of vocations among the natives of the various missions themselves, we may solve an immediate problem; at any rate we shall be working toward the entirely desirable consummation of making the Church indigenous in mission countries. Bishop Seguin, P.F.M., of Kui-chou, China, writes: "If I am to insure the future of my mission I must strain every effort to prepare a native clergy now." This is the view taken by all the bishops in the mission field.

The Church wants Native Clergy.

The formation of a native clergy for the evangelization of heathen lands has always been the wish of the Church. In the sixteenth century St. Francis Xavier recommended it be done as soon as possible, and Leo XIII wrote in his letter to the Hindus (1893): "The zeal of the missionaries from Europe meets with many obstacles, the greatest being the ignorance of a language sometimes most difficult to master, and new customs and habits to which one is not used even after many years. It is evident that native priests will inspire greater confidence and their work will be followed by more lasting results."

This is the reason why when the Sacred Congregation of Propaganda entrusts to a religious order or missionary society a portion of the world to evangelize, it recommends the establishment of seminaries where natives will be trained for the priesthood and prepared to preach and minister to their countrymen. Native clergy alone will strengthen the position of the Church; it cannot be said to be solidly implanted in a country where there is no native clergy, even if all the inhabitants were converted to the faith.

Have the instructions of the Propaganda been faithfully obeyed? It is not our purpose to discuss this point. We may say in passing that certain superiors seem more anxious to re-

cruit members for their congregations than for the secular clergy, on whom nevertheless rests the real organization of a diocese.

Number of Native Priests in the Far East.

It must not be believed, however, that nothing has been done in this direction. At present there are 60 native priests in Japan and Corea; 830 in China; 700 in Indo-China; 850 in India and Ceylon. This is certainly a good beginning, but only a beginning. Multiplied by a hundred, the number of those native priests would not be too large for the gigantic task of converting the eight hundred millions of heathens or infidels of the Asiatic continent.

Let us observe here that the remarks which follow do not apply to Africa and the Islands of the Pacific and the South Seas. The question of a native clergy for those countries must be treated separately.

At present an urgent propaganda is being carried on by all missionary bishops for the increase of the native clergy to fill gaps in the ranks of European missionaries. We are not ignorant of the danger of going too fast in this important but delicate matter. Oriental characteristics are to be reckoned with, and while they do not invalidate our hopes they caution us to infinite patience and prudence. Still, cultivated the native element must be. It was always a duty; it has become a necessity. No missionary society or bishop but has made experiments and formed opinions as to the methods best calculated to attain an end which all alike admit to be essential. What concerns us is that, from our correspondence with the missions, we become increasingly alive to the fact that the financial situation is the chief bar to sure, if slow, success. Before showing how we can save the day, a few remarks on the training of the native clergy and on the quality of its work may interest our readers and stimulate their charity.

Seminaries in Mission Countries.

As early as the year 1664, Bishop Lambert de la Motte, one of the founders of the Paris Society for Foreign Missions, established at Juthia (Siam) a general seminary which would admit pupils from all the missions of Cochin-China, Tonkin,

China, India, Corea, and Japan. Twelve years later, in 1680, thirty natives had already been ordained to the priesthood, and the number of the faithful increased with remarkable rapidity.

In 1805 the seminary of Juthia was transferred to Pulo Penang, in the Malacca Peninsula. Owing to the foundation of a number of local seminaries by bishops desirous of sparing their clerics long separation from their relatives, costly journeys, change of climates, etc., the seminary of Pulo Penang has not the same importance as formerly, but there is probably no seminary in the world that has the honor, as this one has, of having given over a hundred martyrs to the Church, several of whom have been beatified.

In 1893 Pope Leo XIII founded a general seminary for India at Kandy, in the Island of Ceylon, and placed it under the direction of Jesuit Fathers of the Belgian Province. Up to date it has given over 150 priests to the Church in India, of whom two have been raised to the episcopacy, Mgr. Kaudatkil, coadjutor to the Vicar Apostolic of Ernaculam, 1911, and Mgr. Beekmayer, Bishop of Kandy, in 1912. Bishop Kaudatkil is a Syrian of the Malabar rite, and Bishop Beekmayer is a native of Ceylon and a member of the Benedictine Order.

Those two houses receive students from dioceses and vicariates which, being of recent foundation, have not as yet their own preparatory college and seminary.

The Course of Study.

When signs of vocation are observed, the children are sent to a preparatory school. The selection is always made among the children of families that have been Christian at least for two or three generations; it takes a long time to eradicate completely the virus of heathenism which has poisoned these poor people for thousands of years.

After two or three years of training, if the boys prove satisfactory they are sent to college, where their education is continued. They have the usual studies—grammar, geography, arithmetic, the sciences, and Latin, which they are taught to write accurately and to speak fluently. Latin is the language of the house, and all their philosophical and theological studies are pursued in that tongue. We often receive letters in Latin from Chinese and Japanese priests and we may say that few of our priests could equal them for correctness and elegance.

Great attention is also given to the study of history and literature, that they may be in no way inferior to the scholars of the country.

After the classical course they spend a couple of years in the school for catechists. When they have graduated they are sent by the bishop for several years to teach the elements of Christian doctrine to little orphans, school children, catechumens, and patients in the hospitals. If their work has been satisfactory they are admitted into the seminary for a five or six years' course which comprises all the branches of ecclesiastical science.

Most native students would make good figure in our seminaries. The Oriental mind is subtle and grasps promptly philosophical and theological questions. Perhaps they do not assimilate as much as might be desirable, but this must not surprise us. Who is the American or European able to understand Oriental logic thoroughly? The difficulties we find in trying to read the Eastern mind, Orientals encounter in the philosophical systems of the Western world. With this exception, we may say that Japanese, Chinese, Annamites, Hindu seminarians make very good students.

Generally, in our houses of education, young professors begin to teach the minor classes and are raised by degrees to the higher courses; the contrary is the case in the Far East. They begin teaching Theology, then Philosophy, then the classics, and finally after several years, when they are thoroughly conversant with the language and customs of the country, are appointed to teach in the lower classes, grammar, Latin, etc. It is in fact much more difficult to understand the mentality of those boys and to place within their reach a teaching for which they have been little prepared by their early education than to teach young men who have spent several years in college and seminary and know Latin thoroughly; furthermore, a perfect knowledge of the language of the country is necessary, and it takes years of study and practice to acquire this.

Discipline and Religious Training.

The rules of houses of education in the countries named are different from ours. Much more time is given to rest and recreation. No Oriental mind could stand a system of studies

as intense as that given to our students. And even with that moderation, how many clerics giving great hopes for the future have died at twenty or twenty-five from debility caused by study.

The discipline is not as severe as in our seminaries and needs not be. "When I was appointed professor in the seminary," writes a missionary who has spent a long life in that responsible position, "I was struck by the seriousness of the students; in the Far East the boy wants to be considered as a man and aims at acting as such. In fact it is not necessary to exercise much supervision over our students."

The religious training is of course the same as in our seminaries. Whatever the latitude under which they are born, whatever their mentality, all men suffer from the same consequences of original sin; they all have the same passions which must be regulated or guarded against. The same spiritual exercises as with us are made use of to attain that end: Mass, Communion, meditation, visits to the Blessed Sacrament, monthly recollections, annual retreats, etc.

To urge them to the love and service of God, not a few of these seminarians have incentives and family traditions unknown to us. In their youth, at home, they may have been told by their parents: "Your great grandfather suffered for the Faith; he was in prison for one or several years; he was tortured and finally strangled;" or "Your grandfather was beheaded because he refused to abjure Christ our Saviour!" In those countries where reverence, almost worship, for ancestors is so deeply implanted in the hearts of the people, it is unnecessary to add: "You must be worthy of your forefathers!"

There are seminaries where certain students have relatives or ancestors who have been raised to our Altars by the Church, and every day they may pray before their relics exposed to public veneration. There are others where students may visit occasionally a "Field of Martyrs"—spots where confessors of the Faith were executed not many years ago. The seminary of Ryong-San in Corea is only a few miles distant from the "Mountain of the Three Saints", where Bishop Imbert and Fathers Maubant and Chastan were put to death in 1839; seminarians go there for rest and meditation. The seminary of Keso in Western Tonkin is in the midst of cities and towns

where many priests and Christians suffered martyrdom. From the college of Phu-senan in North Cochin-China it is only a few minutes' walk to the bridge of Boi-dau where Blessed Isidor Gagelin was strangled, he being the first martyr of the Annamite persecutions in the nineteenth century.

The Seminary of Nagasaki (Japan), which was begun in 1866 and which has already given 54 native priests, is located at Oura, opposite the Holy Mount where in the sixteenth and seventeenth centuries hundreds of missionaries and Christians were put to death for the Faith after excruciating tortures. What an incentive for the students to visit in Nagasaki the places where 26 martyrs were crucified in 1597, among them a Mexican and Franciscan Brother, St. Philip of Jesus.

Another Trial.

Before taking the decisive step of subdeaconship, the seminarian must spend another year or two in some mission and labor with an experienced missionary, to learn all about the work, to try his strength and show what he may do later on. The test of the battlefield proves the soldier's real courage. If he returns with a favorable report he resumes his studies and is ordained in due time, generally not before he is 30 or 35 years of age and sometimes older. If the trial has not been satisfactory he may be given a second one with another missionary, after which a final decision is reached.

Do Natives make Good Priests?

We will let Bishop Reynaud, C.M., of E. Chekiang answer the question; he has been in China for forty-three years, has a number of native priests under his jurisdiction, and a seminary with 55 students; he is therefore well acquainted with the subject. "The native priests," he writes, "are always valuable auxiliaries. They work well and render great services to religion. They are almost indispensable because they understand far better than Europeans the language and customs of the country and the mentality, prejudices, aspirations, and defects of their compatriots. All this knowledge is very necessary for the progress of religion, and in regulating any difficulties that may arise in the direction of the vicariate.

"To try to get on without the help of native priests would be to render ourselves unable to do good. They are like bridges between us and the people. The natives talk to them before they come to us. I might almost say they acclimatize the Faith in a country suspicious of all that comes from the outside world. This is, therefore, the work of works, the most urgent, the most efficacious, the most deserving. It is also the most expensive . . . ."

Bishop Perini, S.J., of Mangalore, India, wrote us recently: "The six native priests educated in my local seminary and ordained last September, have taken up work in various stations and show great zeal and ability. Thus the many sacrifices I had to make during their nine years of seminary life are fully recompensed by the excellent work they are doing."

Work of the Native Clergy.

The native priests work in the ministry either as assistants or pastors, no distinction being made between them and the European missionaries, although they are not subject to the special rules of the Religious Orders to which the latter may belong. They are sometimes at the head of important parishes of three or four thousand Catholics, as in India, or of one thousand, as in China, Japan, Corea. They are also employed as professors in colleges or seminaries. Some write or translate works of devotion or instruction. We cannot publish a complete catalogue, but here are a few titles: *Sebattiana parvadam* (Mountain of Prayer and Meditation) by Father Louis; *Motcha radari* (Passport for Heaven) by Father Rattinanader; *Ieju talei sarppa sangaram* (Destruction of the Seven Deadly Snakes) by Father Arokianadar. All these authors are Hindu priests.

We know of at least thirty volumes published by Japanese and twenty by Annamite priests. In Western Cochin-China Father Qui has published *Sach gam quant nam* (Meditations for Every Day of the Year) in five volumes. From a literary point of view the best known priest in Western Tonkin was Father Six. He wrote books of poetry much admired by Annamite scholars, and by his diplomatic abilities rendered invaluable services both to his country and the missions at the time of the conquest of Tonkin by France. He was appointed

honorary minister by the Annamite authorities and made an officer of the Legion of Honor by the French Government.

As far as moral character is concerned, we have no hesitation to say that the native priests of Japan, China, Indo-China, and India compare favorably with the clergy of America and Europe. They are pious, devoted and zealous workers. Defects of race, cast, temperament they have, like the clergy of any other country; they might be more learned, more humble, more disinterested, like many of our own clergy; but scandals are rare and defections not more numerous than with us. What the late Bishop Bonnand of Pondicherry wrote years ago is still true: "We may endeavor to improve our native clergy, but it needs no radical change in its constitution."

The native clergy of the Far East have written some glorious pages in the history of the Church. Frightful persecutions took place in those unhappy countries throughout the nineteenth century. In the provinces of Tonkin and Cochin-China alone, 79 native priests were put to death for the Faith between the years 1858 and 1862. One of them who had been recently ordained, Father James Nam, being urged to apostatize, exclaimed: "I, a priest, could trample on the Cross? abandon a Church of whom I am a minister? Must I not practise what I preach? A Christian must die rather than give up his Faith, and who will die for the Faith if the priest does not set the example?"

In China and Corea numerous were the martyrs among the native clergy; eighteen were placed on our Altars by Pope Leo XIII in 1900, and seven by Pope Pius X in 1909.

Native Priests may save the Church in Their Countries.

The native clergy are not merely useful as auxiliaries to the missionaries; they may be called upon to replace them in case of emergency and thus save the very existence of the Church in their countries. In fact, history shows that they have done so on several occasions. At the end of the eighteenth century when the French revolution and the Napoleonic Wars prevented the training and sending of missionaries for many years, it was by two or three hundred priests that the ministry was continued in the Far East. The same thing is taking place at

the present time; owing to the departure of a number of the European missionaries, in many a place the practice of religion would be discontinued but for the native clergy who at the cost of great sacrifices are supplying the places of their absent brethren.

On the other hand history shows that if at certain periods persecutions succeeded in extinguishing the Church absolutely in a country, it may have been due to the lack of native clergy. In the fourteenth century there were no less than eleven archbishops or bishops, with a corresponding number of priests in China, all Europeans, and the Christians numbered more than one hundred thousand; but we have no record that an effort was ever made to educate any native for the priesthood. In 1483 the last missionary to that unfortunate country was put to death, and when two centuries later the first Jesuit priests arrived in Peking they found no traces of Christianity.

It is not unlikely that the Church of Japan would have been saved if St. Francis Xavier's advice to educate and ordain natives had been followed. This is confirmed by the fact that, despite the absence of clergy, the Faith was kept alive and certain religious practices observed for over two centuries among several thousands of Japanese, as was discovered in 1865 by the first French missionaries who had resumed a few years before the evangelization of the country.

Why not a Larger Number of Native Priests?

The question which will probably now occur to our readers is the following: If the native clergy of the Far East possess the qualities described above, if they are capable of rendering such eminent services, why not multiply their number, especially now that the supply of missionaries from Europe is threatened to grow considerably less?

It is in order to answer this question that we have presented the foregoing remarks to American Catholics and more especially to our brethren in the clergy, at the request of numerous bishops of those countries.

The reason why the native clergy is not more numerous in the Far East is not the lack of vocations, but the lack of funds to educate the candidates.

Now, as in the time of our Lord, it is to the poor that the Gospel is preached. The proud Japanese, the rich Chinese, and the opulent Hindu have no inclination to listen to the missionary. The great majority of converts come from the poorest part of the nation. Parents therefore can pay practically nothing toward the education of their children; indeed the bishop must be grateful when they consent to deprive themselves of the valuable services these young men could have rendered in lessening the burden of the family.

From this it follows that from the time a boy enters the preparatory school, then college, then seminary, up to the day of his ordination he must be supported by the mission. For seminarians, we except the years of probation during which they are supported by the missionaries they assist. Of course the cost of maintaining a boy in college and a young man in seminary is less than here. But when we consider that some missions have one hundred, and in some cases as many as two hundred seminarians or college boys, it will be admitted that their support must be a cause of anxiety for the bishop. In fact, of late, several bishops have been obliged because of lack of resources to dismiss a number of their students. Not long ago a bishop from Japan wrote us: " I may be able to keep our seminary open for another year; after that, if Providence does not come to my rescue, I will have to close it."

What is the Cost of Maintaining a Student in a Seminary?

It is impossible to give to this question an answer that will cover all the missions of the Far East, because the cost of living is not the same in all those countries. It is higher for instance in India or Japan than in China. After gathering much information on the subject we may state that an average of $60.00 a year is sufficient to support a native student in the departments of Theology or Philosophy. We do not suggest any specific sum for the earlier years, because (as in our own colleges) the sifting process is not over at that time, and benefactors are apt to be permanently discouraged if the subject in whom they are interested happens not to develop a vocation. The total cost therefore would be $360.00 for a course of six years in the seminary.

Some may be surprised at the small amount required, but we must remember that in those countries the value of money is higher and the cost of living lower than with us; that the professors receive no salary, and that the young men live more frugally than we do. The comfort, not to say the sumptuousness, of certain American seminaries is unknown in Chinese and Hindu seminaries.

How many priests in the United States could spare $5.00 a month from their salary and pay for the education of a young man who will one day be his brother in the priesthood? How many Catholics, not desirous to foster a sacerdotal vocation in their sons, could with that small amount help those who are anxious to give themselves to the Lord, but have not the means? Many parishes in the United States have never given a priest to the Church, although they have long been benefited by the services of one of God's ministers. As a mark of gratitude for that blessing could they not pay for a student in the field afar and thus make up for what they are unable to furnish from their own ranks?

The offer of supporting a student in the seminary is always gratefully accepted by our missionary bishops. But naturally they much prefer to have in hand the capital which will produce the necessary yearly amount. In other words the foundation of a burse in perpetuity is preferable to a monthly or even a yearly payment. The benefactor who has promised such payment may become unable to continue it, and the bishop who on the strength of that promise has received a student has to make up the deficiency.

What is the Cost of Founding a Burse?

It is the ambition of every priest to "continue himself at the Altar". The burse is the obvious means. Now not every priest can afford the large amount required to produce an interest sufficient for the maintenance of a student in one of our American seminaries. In mission countries the amount is considerably less; besides which fact, many are rightly anxious to place their money where, without it, there will be no priest.

The amount to be required for one of these burses is a matter of considerable difficulty for reasons mentioned above. Various missionary bishops quote widely divergent figures, but

we must have a uniform rate for justice's sake. Taking therefore an average, we venture to state that a sum of $1000.00 will found a burse in perpetuity for the training of an ecclesiastical student in any seminary in Japan, Corea, China, Indo-China, and India. Attempts to " underbid " us in these figures will of course be made; but on mature reflection we are convinced that this will be definitely to the detriment of the cause for which we are alike working.

Besides this desire on the part of the priests to provide for themselves a successor at the Altar, another burse-producing thought is that of a bishop or a seminary president who believes that the blessing of God will be on his own institution if from its more or less abundant resources it provides for the education of one native seminarian abroad. We know of at least one seminary in the United States that has already adopted this plan, having undertaken to provide by gradual small amounts paid yearly, a complete burse for a seminary in India.

Some time ago we had the visit of a Chinese bishop and in the course of a conversation on this subject he remarked: " It is easy for you to urge the formation of a native clergy, but not only do I have to pay the expense of their education, but also to support them, in part at least, after they are ordained. Where shall I find the means? " A bishop from Japan recently wrote us that he could ordain four or five priests every year but refrained from doing so as he did not know where to find the money for their support.

A native will of course live on much less than a European; in any part of the Far East an extra allowance of ten dollars per month will probably suffice, in some parts even less. Nevertheless, it is a heavy burden for a bishop when he has a large number to support, like Bishop Munagorri, O.P., who has 92 native priests in his Vicariate of Central Tonkin. As we remarked above, the Christians belong to the poorest part of the population and generally have large families; they can contribute but little to the support of their pastors.

Here again to pay every year ($120.00) for the support of a priest in these missions, or to found a burse for that purpose (from $1500.00 to $2000.00), would be a meritorious act of charity. We know of an American bishop who for several

years has been supporting two priests in China as a means of obtaining the blessing of God on his own diocese.

An Appeal.

This appeal is addressed especially to the clergy, but it might be heard by the laity as well. There are good Catholic parents of boys who seemed to be called to the priesthood but whom our Lord took before they reached the Altar. There is no more suitable memorial to the departed one than to provide for a substitute. Bishop Demange, P.F.M., of Corea wrote the following: "It is praiseworthy to build temples to the glory of God, but a far greater charity to give to the Church a priest who will build Him temples of souls. To be represented by an apostle who offers up each day of his life the Divine Victim, and who labors continually for the extension of our Saviour's Kingdom would seem to me a work of predestination."

Another bishop, asking for aid in supporting his native seminarians in China, indulges in this bit of fancy: "Often I picture what will take place when the soul of the clergy or the lay person who has given a priest to the missions appears before the Judgment Seat; possibly that soul will say: 'Truly, O Master, when on earth I was lacking in zeal and devotion; I was negligent of my duty; I committed errors through self-interest or the interest of my family. But Thou hast said that not even a glass of water given in Thy Name shall go unrewarded: therefore Thou wilt remember the souls saved by the priest who, through my assistance, has consecrated himself to Thee, and Thou wilt have mercy on me.'" [1]

Joseph Freri,

National Director of the Society for the Propagation of the Faith.

[1] The Society for the Propagation of the Faith will give further information to charitable persons interested in the training and support of native clergy for mission countries. It will assume all responsibility for the transmission of donations for that object and will see that the intentions of the donors are faithfully carried out.

THE NEW EDITION OF THE ROMAN RITUAL.

TO Pope Pius X of blessed memory are attributed many changes for the better in matters ecclesiastical. Liturgy in general, as well as its subsidiary science of Sacred Music, has felt the great Pope's impress. Under his provident supervision even the Roman Ritual was revised and enlarged. Attention is directed to the following observations in regard to the *editio typica* of the Ritual, which was published many months since, in accordance with the decree of the Sacred Congregation of Rites of 11 June, 1913.

THE CONFERRING OF BAPTISM.

In the second chapter of the second title, rubric twenty-seven, of the old Ritual, as well as in the new one, directions are given for baptizing two or more infants at the same time. We are instructed that certain prayers must be pluralized and the proper gender observed, while some rites must be repeated over each child baptized ("Si vero fuerint plures baptizandi . . . omnia pariter dicantur ut supra, in proprio genere, et numero plurali. Verum prima nominis interrogatio, exsufflatio . . . atque accensae candelae traditio, singulariter singulis . . . fieri debent"). In the Excerpt of the Roman Ritual, which for years has been in common use in the United States, we frequently find inserted for the greater convenience of priests, the instructions "singulariter singulis" and "in plurali pro pluribus." The Sacred Congregation of Rites has now formally recognized and approved this practice, since rubric twenty-seven, just quoted, has received the following addition: "Sed nos pro majori commoditate adnotavimus in propriis locis in rubricis parenthesi notatis; ita ut quando dicitur in tali rubrica: *Singulariter singulis*, intellige quod illa verba, vel actiones, usque ad aliam rubricam, dici vel fieri debent singulariter singulis, et primum masculis, deinde feminis, mutato solum genere, ut dictum est supra. Quando vero in simili rubrica: *In plurali pro omnibus*, intellige quod illa verba, usque ad aliam rubricam, dici debent semel, sed pro omnibus in plurali, mutato solo genere, si omnes sint feminae." In keeping with this new rubric we note frequently in the Ritual the directions "singulariter singulis" and "in plurali

pro omnibus," while occasionally another appears, as, for instance, "singulorum infantium," "singulos baptizandos," "sine mutatione pro omnibus."

Some few rubrics demand special mention. Thus rubric five in the chapter already quoted formerly read: "Deinde imponat manum super caput infantis ac dicat." The present reading contains two additions as follows: "Deinde imponat manum super caput infantis (*singulorum infantium*) ac *postea* dicat." Similar insertions have been made in rubric nine of the same chapter: "Mox imponit manum super caput infantis (*singulorum infantium*) et *postea* dicit." Like changes are found in parallel rubrics (Tit. II, c. 4, nn. 12, 17, 19, 21, 23, 25, 27, 28, 33, which numbers however do not correspond with those of the former Ritual) in the form prescribed for baptizing adults. In the rubrics *for supplying the ceremonies* in baptism the word *postea* is sometimes inserted (Tit. II, c. 2, § 1, 12; § 2, nn. 16, 18, 20, 22, 24, 26, 27, 32), sometimes omitted (l. c., § 1, n. 8; § 2, n. 9).

Practically, then, in the administration of baptism how does this new form of the rubrics affect us? First of all, rubricists have always agreed that *physical* contact of the minister's hand with the child's head was not required. There is nothing in the present wording of the rubric to contradict this opinion. *Moral* contact, or the holding of the hand above the child's head, still suffices. Secondly, without doubt the hand is to be extended over the head of *each* child, since the rubric in its new form, "singulariter singulis," is clear. Some argued in the past that it sufficed to extend the hand over all in common, as the imposition of the hand was not mentioned in rubric twenty-seven among the ceremonies to be repeated in the case of each child. Others on the contrary doubted the correctness of this conclusion, owing to the rubric in the Pontifical, which distinctly prescribed that the hand here be imposed "singulariter singulis." This, it would seem, should have been decisive, for the Pontifical (Pro baptizmate parvulorum, in fine) professes to give, each in its proper place, the directions which are combined in the above-mentioned number of the Ritual. Moreover there is no reason to suppose that this rite should vary when performed by a bishop. In regard to this point there is now absolute certainty. Thirdly, it was questioned in

the past whether the hand should remain extended throughout the prayer that follows. The few liturgists who thus far have given expression to their views on this matter, seemingly agree that the new rubric sheds no clearer light on this question. The almost universal practice formerly was to hold the hand extended either *toward* the child or directly *over* the child's head, till the prayer was finished. The word *postea* might easily have been understood in the former rubric, and we conclude that it exerts no definite influence in the interpretation of the new one.

The tenth rubric (Tit. II, c. 2) is given in the new Ritual thus: "Postea sacerdos imponit extremam partem stolae super infantem, et introducit eum (quem sequuntur ceteri) in Ecclesiam, dicens: N. ingredere," etc. It would appear then that even when several are baptized, the singular form *ingredere* should be retained, though we were accustomed, of course, in the past to say *ingredimini.* The Pontifical too insists on the plural form. Surely there can be no reason why the plural should not be employed. Be it noted moreover that in three places in the *editio typica* of the Ritual that we are considering the plural form *ingredimini* is found. In the baptism of adults (Tit. II, c. 4, n. 29) we have: "Dum autem sacerdos illum vel illos introducit, dicat (*in plurali pro pluribus*);" while for the supplying of the ceremonies for adults (Tit. II, c. 5 § 2, n. 28) the rubric is the same verbatim. Shall we maintain that the form should vary for adults? But better still in supplying the ceremonies for infants (Tit. II, c. 5 § 1) the thirteenth rubric is put thus: "Postea sacerdos imponit extremam partem stolae super primum infantem, et introducit eum (quem sequuntur ceteri) in Ecclesiam, dicens (*in plurali pro omnibus*)." *Quandoque bonus dormitat Homerus.* May we not rightly conclude then that the parenthesis, containing the phrase "in plurali pro omnibus," was inadvertently omitted in the rubric under consideration? At any rate in practice, when baptizing two or more, we must assume its presence, and employ the plural verb *ingredimini.*

In the prayer recited in giving the white veil: "Accipe vestem candidam, quam immaculatam perferas," etc., the last two words quoted are transposed ("quam perferas immaculatam"). The next prayer, which is said in presenting the

candle, has lost the phrase "habeasque vitam aeternam," doubtless because redundant ("Accipe lampadem . . . ut . . . possis occurrere ei una cum omnibus Sanctis in aula coelesti, et vivas in saecula saeculorum. Amen"). Furthermore these two prayers now appear word for word in the form for baptizing adults, which previously was not the case. Finally in rubric twenty-six the plural, as well as the singular, number is given: N. "Vade (Ite) in pace, et Dominus sit tecum (vobiscum). R. Amen."

The fifth chapter in the old Ritual (Ordo supplendi omissa super baptizatum) was exceedingly brief, reference merely being made for the most part to the prayers and rubrics of the previous chapters. This chapter however in the late edition of the Ritual extends over twenty pages, since all the matter required is given in its entirety. It is moreover divided into two paragraphs, of which the first refers to the supplying of ceremonies in the case of infants, while the second relates to adults.

Holy Communion.

Formerly the antiphon, O Sacrum Convivium, after the distribution of Holy Communion outside Mass, was optional; now it is obligatory. The rubric reads: "sacerdos reversus ad altare *dicit*," whereas the old rubric had "dicere poterit." Let us mention in passing that the reading is "reversus ad altare" and not "revertens," as the practice of some would indicate. The prayer, Spiritum nobis, which in Paschal time is substituted in giving Communion extra Missam for the more usual prayer, Deus, qui nobis, and which had the short termination "Per Christum Dominum nostrum," now has the long ending "Per Dominum nostrum Jesum Christum," etc. Throughout the octave of Corpus Christi as well as in Paschal time, an alleluia is added to the O Sacrum Convivium, to the versicle Panem de coelo and to the response Omne delectamentum (unless the celebrant is in black vestments; S. R. C., n. 3465). The same is true of the versicle and its response, during the same periods, when Communion is administered to the sick.

Formerly there was a lack of uniformity in giving the blessing after the distribution of Holy Communion extra Missam. The Ritual (Tit. IV, c. 2, n. 9) stated simply: "Deinde ex-

tensa manu dextera, benedicit iis qui communicarunt, dicens." After closing the tabernacle, the priest, according to the more general practice, turned immediately, with hands joined, toward the people, blessing them, while saying the prescribed form. Others, however, preferred to raise their hands and eyes before facing the congregation, as is prescribed in giving the blessing at Mass. Wishing to do away with this disparity, the Holy See has left no room for doubt in the present wording of her regulations. "Postea genuflectens reponit Sacramentum in tabernaculo, et clave obserat. *Deinde elevatis oculis, extendens, elevans et jungens manus, caputque cruci inclinans dicit*: 'Benedictio Dei omnipotentis,' et versus ad populum semel tantum benedicens prosequitur 'Patris ✠ et Filii, et Spiritus Sancti, descendat super vos, et maneat semper. R. Amen.'" The new rubric adds furthermore: "Et ita iis, qui communicarunt, benedicit sacerdos tam extra Missam, quam ante vel post ipsam." It is to be understood, nevertheless, that this blessing is omitted before or after Mass, when black vestments are worn. Aside then from kissing the altar, our movements in giving this blessing are the same as at Mass. The words of course are different. We beg to note that the distribution of Holy Communion immediately before or after a *High* Mass is forbidden, since the Sacred Congregation of Rites gave a *negative* answer 19 January, 1906 (n. 4177 ad III) to the following query: "An sacerdos, sacris vestibus Sacrificii indutus, possit administrare Sacram Communionem, data rationabili causa, ante vel post Missam solemnem aut cantatam aut etiam conventualem, sicuti permittitur ante vel post Missam privatam?"

The decrees of the Sacred Congregation of the Council, issued under Pius X, in regard to the reception of Holy Communion by sick persons, under certain conditions, when not fasting, are found in the First Appendix of the Ritual on pages 12* and 13*. In the communion of the sick, even *ex devotione,* the Misereatur and Indulgentiam are given (Tit. IV, c. 4, n. 14) in the singular number, in keeping with a decree of the Congregation of Rites under date of 16 November, 1906. The prayer Deus, qui nobis, when said at the altar on returning from the sickroom, takes the short ending, instead of the long one, as previously.

The heading on page 11* of the First Appendix *Modus Sacram Eucharistiam deferendi occulte ad infirmos* is now found without the final words *ob metum infidelium*, while reference to the Turks is omitted in the instructions. The authority cited is not merely as before, Benedict XIV, but also a decree of the Sacred Congregation of the Sacraments which was published 23 December, 1912.

A question not infrequently arising in the United States of late years relates to the receiving of Holy Communion according to a rite to which the communicant does not belong. We deem it advisable to insert verbatim the instruction of the Church, as set forth on page 11* of the Ritual, in this important matter.

DE SACRA COMMUNIONE PROMISCUO RITU SUSCIPIENDA.

juxta Constitutionem Apostolicam *Tradita ab antiquis* diei 14 Sept. 1912.

1. Sacris promiscuo ritu operari Sacerdotibus ne liceat: propterea suae quisque Ecclesiae ritu Sacramentum Corporis Domini conficiant et ministrent.

2. Ubi necessitas urgeat, nec Sacerdos diversi ritus adsit, licebit Sacerdoti orientali, qui fermentato utitur, ministrare Eucharistiam consecratam in azymo, vicissim latino aut orientali, qui utitur azymo, ministrare in fermentato: at suum quisque ritum ministrandi servabit.

3. Omnibus fidelibus cujusvis ritus datur facultas, ut, pietatis causa, Sacramentum Eucharisticum quolibet ritu confectum suscipiant.

4. Quisque fidelium praecepto Communionis paschalis ita satisfaciet, si eam suo ritu accipiat.

5. Sanctum Viaticum moribundis ritu proprio de manibus proprii parochi accipiendum est: sed, urgente necessitate, fas esto a sacerdote quolibet illud accipere; qui tamen ritu suo ministrabit.

MATRIMONY.

The milder word *hortetur* has been substituted for *moneat* in rubric fourteen (Tit. VII, c. 1), while a new rubric (15) prescribes that the contracting parties be exhorted to receive the nuptial blessing at their marriage, or, when omitted at that time, as soon after as possible. We may note that in this latter case the presence of both husband and wife is required when this blessing is imparted (S. R. C., 27 May, 1911, n. 4269, VII), though the blessing is intended chiefly for the

woman. A woman however may not receive this blessing twice. A widow to whom the nuptial blessing has not been given in connexion with her first marriage, may be married with a Mass in which the blessing is imparted, though the other party to the contract, a widower, may have previously shared in the nuptial blessing. These regulations which were found in the old Ritual still remain.

We append in full rubric fifteen:

Sciat nihilominus, hanc benedictionem semper impertiendam esse in matrimoniis catholicorum, infra tamen Missae celebrationem juxta rubricas et extra tempus feriatum, omnibus illis conjugibus, qui eam in contrahendo matrimonio quacumque ex causa non obtinuerint, etiamsi petant postquam diu in matrimonio vixerint; immo illos hortandos esse, ut eam primo quoque tempore petant, simul tamen admonendos, maxime si neophyti sint, vel ante conversionem ab haeresi valide contraxerint, benedictionem ipsam ad ritum et solemnitatem, non vero ad substantiam et validitatem pertinere conjugii (Decr. S. R. et U. Inq. 31 Aug. 1881).

Occasionally in proclaiming the banns of matrimony a priest fails to state to what parishes the contracting parties belong, and whether it is the first, second or third announcement. These details, as well as one or two others, are still obligatory, as they have been for centuries, in accordance with the thirteenth rubric of the present chapter. Finally rubric sixteen has been expunged as its chief contents are embodied in the new one quoted above.

Extreme Unction.

Naturally the new Ritual contains the short form of Extreme Unction, which the Holy Office on 25 April, 1906, declared to be sufficient in urgent cases for the validity of the sacrament. The changes demanded by the feminine gender in prayers and versicles are given in parenthesis. A similar arrangement will be observed throughout the whole of the fifth title, which comprises not only Extreme Unction, but the visitation of the sick and prayers for the dying, as well as in other parts of the Ritual. In other places, as in the title *De exequiis*, changes in number as well as in gender are noted. Why this plan is not observed universally, in baptism for example, is not ap-

parent. *Famula* is given as the feminine of *famulus*, while *servus* becomes *ancilla*.

Prayers for the Dying.

In the prayers for the dying (Ordo commendationis animae) there is an insertion in the Proficiscere. After the words "in nomine Spiritus Sancti, qui in te effusus est", we find: "in nomine gloriosae et sanctae Dei Genitricis Virginis Mariae". Reference to the Blessed Virgin is likewise inserted in the prayer Commendo te, after the phrase "et beatae quietis in sinu Patriarcharum te complexus astringat," thus "sancta Dei Genitrix Maria suos benigna oculos ad te convertat." Lastly, immediately following the prayer Delicta juventutis a new and beautiful prayer, directed to the Mother of God, is given us in these words:

Oratio.

Clementissima Virgo Dei Genitrix Maria, maerentium piissima consolatrix, famuli (*vel* famulae) hujus N. Spiritum Filio suo commendet, ut hoc materno interventu terrores mortis non timeat; sed desideratam caelestis patriae mansionem, ea comite, laetus (*vel* laeta) adeat. *R.* Amen.

Office of the Dead.

The first rubric in the Office of the Dead (Tit. VI, c. 4) has been enlarged. We are instructed to duplicate the antiphons not only on the occasions which were specified in the old Ritual, but likewise "in die post acceptum mortis nuntium . . . et anniversario etiam lato sumpto, et quoties solemniter celebratur Officium." Moreover in parenthesis is added: "Psalmi incipiuntur ut infra notatur, etiam quando non duplicantur antiphonae." We naturally expect the rules of Pius X for the reformation of the Divine Office to be observed in the Ritual. Hence we are not surprised to find the extra psalms in Lauds deleted, and the rules inserted which govern the interruption of the Office immediately after Matins. Since however three prayers, which are the same as those in the *Missa quotidiana* of the Missal, are now prescribed in the Office of the Dead *per annum*, all three must be recited, if this Office is interrupted at the end of Matins. The prayer for the deceased parent or parents of the celebrant, to which we are accustomed in the Missal, has found its way into the Ritual.

Rubrics are inserted at the end of Vespers to the effect that the "Requiem aeternam" and its versicle are always said in the *plural*, and the final "Requiescant in pace," it is noted, is sung by the *chanters*. A new rubric in Matins instructs us how to begin this hour, also when the Invitatorium is to be said or omitted, and which nocturn, if only one is recited, is prescribed. The second antiphon of Vespers begins with the words "Heu me," a change from "Hei mihi," which fact we had already learned from the Vatican edition of the Vesperal. A note at the bottom of page 140 of the Ritual informs us that all prayers (orations) *in Exequiis et in Officio Defunctorum* may be sung either in the usual ferial tone (recto tono) or in what is now called *tonus ferialis ad libitum*. For the inflections in this latter, which is likewise styled *tonus antiquus simplex*, the reader is referred to the last edition of the Cantorinus, or to the Vatican edition either of the Vesperal or of the Office for the Dead.

We take occasion here to state that the Ritual meets the latest requirements from a musical viewpoint, corresponding with the Vatican edition of liturgical books which were published by Pope Pius X. Many of our choirs are not yet familiar with this style of Gregorian chant.

After the Absolution.

Rubric fifteen (Tit. VI, c. 3) is given thus: "Deinde a sepultura in ecclesiam vel in sacristiam revertentes, dicant sine cantu antiphonam *Si iniquitates*, cum psalmo *De profundis*," etc. This rubric remains as it was. Would that it had been made clearer, or that more specific instructions were given elsewhere, in accordance with the tenor of the subjoined decree of the Sacred Congregation of Rites (11 March 1899, n. 4014): "Utrum in reditu in sacristiam, absolutione ad tumulum expleta, in officiis et Missis cum cantu pro uno vel pluribus defunctis die septima, trigesima et anniversaria, aut etiam extra has dies celebratis, dici debeat: *Anima ejus* (vel *animae eorum*), etc. et antiphona: *Si iniquitates* cum psalmo *De profundis* et oratione *Fidelium Deus*? Affirmative, juxta Missale Romanum et decreta diei 28 Julii 1832 (n. 2694) et 31 Augusti 1872 (n. 2696, ad 2)." A later decree (20 August 1901, n. 4081) in answer to a query states: "Psalmus cum anti-

phona *Si iniquitates* dicatur in reditu ad sacristiam, *in qua* deinde persolventur preces *Kyrie*, etc. cum oratione *Fidelium*, etc."

A Missal at hand, printed in 1913, not only gives the rubric above, as found in the Ritual, for funerals, but also *In Absolutione supra tumulum* it has among other directions: " Quibus expeditis, omnes in sacristiam, Cruce praecedente, revertentes, voce submissa, sed intelligibili celebrans dicit *Si iniquitates*; inde alternatim cum choro psalmus *De profundis* et in fine *Requiem aeternam dona eis, Domine*, et repetita antiphona *Si iniquitates*, etc. subjungit." Here are printed in full the Kyrie, versicles, Fidelium, finishing with " Requiem aeternam, Et lux perpetua, Requiescant in pace. Amen."

Liturgists consequently now agree that, except on All Souls' Day or at other times when the services are for *All* the Faithful Departed, the above mentioned prayers, that is, the De profundis with its antiphon, versicles, Kyrie, prayer Fidelium Deus, Requiem aeternam, etc. are to be recited (not sung) by the celebrant and his assistants after the *absolution*, whether the occasion be a funeral, month's mind, anniversary, or other service. When, at a funeral, the service is not terminated in the church, but at the grave, the De profundis is recited while the procession is returning to the church. Whether the service terminates in the church or in the cemetery, the Kyrie, versicles and Fidelium, etc., as above, are recited after arrival in the sacristy. This may necessitate an interruption after the antiphon at the close of the De profundis.

Processions and Litanies.

In preparing for the procession on Corpus Christi a *cleric*, and not the *deacon* as formerly, puts the veil on the celebrant's shoulders. It is no longer prescribed that the celebrant stand on the highest step of the altar while receiving the Blessed Sacrament from the deacon, nor is he instructed to ascend to the platform after having received the monstrance. All these changes are noted in rubric three (Tit. IX, c. 5). Nothing is said about the position of the celebrant while restoring the monstrance to the deacon after the procession.

In processions *pro gratiarum actione* (Tit. IX, c. 13) each of the psalms 148, 149 and 150 has the Gloria Patri and Sicut

erat, whereas the doxology was recited previously only after the last.

In the Litany which is recited in the time of war (Tit. IX, c. 11), reference in rubric two to Turks, infidels or heretics is omitted, while the invocation: "Ut Turcarum (vel haereticorum) conatus reprimere, et ad nihilium redigere digneris," is repressed. In the last prayer the expression "gentes Turcarum (seu haereticorum)" becomes "hostes nostri."

The invocation "per sanctissimae Eucharistiae institutionem tuam" which had been *permitted* by a decree of the Sacred Congregation of Rites, 8 February, 1905, is now inserted in the Litany of the Holy Name of Jesus. The Litany of St. Joseph, approved 18 March, 1909, finds a place in the Ritual. At the close of the Litany of the Blessed Virgin, in which is inserted "Mater boni consilii," instructions are given for the selection of the versicle, response and prayer, according to the different periods of the ecclesiastical year. In the special Litany for the Forty Hours, which is printed in the Ritual on page 14* *for use in the City of Rome*, reference to the Turks and heretics is omitted. This Litany varies somewhat in the order of the invocations from the one ordinarily used, while it still retains the petition "Ab imminentibus periculis," which is not recited elsewhere. Chanters to avoid confusion should be careful to have the same text.

Additions and Corrections.

Certain blessings that have been approved of late years may now be found in the Ritual. Thus in the First Appendix we have blessings for a printing office and presses, a vehicle, a bell for church use (this is a blessing by a priest, without the Sacred Oils), and one that is not for such use, an ambulance, a fire-engine, fishing boat. In the Second Appendix a long blessing of water on the Vigil of the Epiphany is added, while the decree of the Holy Office, referring to the nuptial blessing, which formerly was given there, is now omitted. The substance of this decree is embodied in the new rubric (15), quoted above under the heading Matrimony.

Many minor changes in the Ritual are rather in the nature of corrections. Thus in the prayer, Aeternam ac justissimam, in supplying the ceremonies in the baptism of adults, we have

"eum illuminare," (instead of "illum"), as it is in the form of baptism itself. The word "*eodem* (Spiritu Sancto)" is inserted in the ending of the prayer Domine Deus after the administration of Extreme Unction, "eundem" in the conclusion of the prayer for the blessing of bees. In the Apostolic Blessing *in articulo mortis* we find *et* inserted after *Pater* (Pater et Filius). The prayers Omnipotens sempiterne Deus in the burial service for infants, and Deus, invictae virtutis in the blessing of sacerdotal vestments have the short conclusion. In many blessings the versicle Domine, exaudi with its response is wanting, while in the blessing of water for the sick the "Dominus vobiscum" is added. In the antiphon, Cum appropinquaret in the procession of Palm Sunday "sternebant" becomes "exsternebant," while the antiphon Ante sex dies loses the last word "tuae." The sign of the cross ✠ in the form of blessing has been added in some places, and removed in others. Where it was found three times, as for example in the blessing of water in honor of St. Vincent Ferrer, it is now usually given only once in the final blessing, and then nearly always after the word "Patris."

In the blessing of the Scapular of the Blessed Virgin *de mercede*, "tegimen" becomes "tegumen." In the form for the Five Scapulars in place of "sine labe conceptae doloresque tuos ac vices peramanter dolentis," we now have the shorter expression: "sub titulo *Immaculatae Conceptionis, Septem Dolorum*," while the phrase "quibus praedicti Ordines seu Congregationes pollent" has become "quae per Sanctae Sedis privilegia praedictis Scapularibus concessae sunt." After the words "bonorum spiritualium" is added "horum Ordinum seu Congregationum." Finally the word "coronae" is substituted for "rosarii" in the blessing of the rosary in honor of St. Joseph.

Conclusion.

To sum up the more practical points of the present article we would urge the use of the *editio typica* of the Ritual, to the exclusion of others; uniformity in the manner of giving the blessing after Holy Communion outside Mass, and in the recitation of the prayers after the Absolution at the catafalque; the use of chanters of uniform text and musical notation in

Processions, Litanies, Office of the Dead, etc. We would likewise direct attention to the prohibition of distributing Holy Communion immediately before or after a High Mass, to the altered form of the last prayers in conferring baptism, to slight changes in enrolling in the Five Scapulars, to the additional invocation in the Litany of the Holy Name.

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THE PRIEST'S TABLE.

They are as sick that surfeit with too much, as they that starve with nothing. —*Shakespeare.*

An intelligent friend of mine recently remarked: "I think a man ought to eat what he wants to eat."—"Yes," I replied, "provided he wants to eat what he ought to eat."—*Pearce Kintzing, M.D.*

Be not greedy in any feasting . . . for in many meats there will be sickness, and greediness will turn to choler. By surfeiting many have perished: but he that is temperate shall prolong life.—*Eccles. 37: 32-34.*

ONE clerical adage that is safe never to become obsolete, or to lapse, at least in sacerdotal circles, into innocuous desuetude, is: "After all, priests are men, not angels." As used by clerics, it is scarcely necessary to remark, the saying is not so much a disavowal of any pretensions to such qualities as in profane literature and in ordinary conversation are commonly ascribed to angels—beauty, brightness, innocence, and unusual graciousness of manner and kindliness of heart—as it is a denial of any freedom or exemption from the passions and appetites and temptations to which the average human being is subject. Yes; a priest is a man, not only in the zoological sense that he is "a featherless plantigrade biped mammal of the genus *Homo*", but in the theological one that he is "a rational animal"; and some of us are perhaps inclined to think that in our own case the last word of the theological definition may well receive the greater emphasis. Without going so far as to endorse the opinion of the flippant essayist who asserts that "Man was created a little lower than the angels—and has been getting a little lower ever since", we are all acutely conscious that the animal part of us, our body, is a stubborn fact of which even the most aspiring and ascetic soul must perforce make considerable account. Not the least insistent and self-assertive organ of this material body of ours is the

stomach, and accordingly one matter which neither the priest nor any other non-angelic, mundane being can afford to disregard is the question of food.

If it were at all necessary to proffer any apology for discussing in such a periodical as this so material, gross, vulgar, unesthetic and unascetic a subject as mere eating and drinking, one might take high philosophical ground and quote Plato to the effect that: "The man of understanding will be far from yielding to brutal or irrational pleasures—but he will always be desirous of preserving the harmony of the body for the sake of the concord of the soul." If the dictum of the Grecian philosopher be considered insufficient to indue the subject with congruous dignity, the following somewhat grandiloquent paragraph of an American physician will perhaps be thought adequate: "The history of man's diet is the history of the human race. It is the story of his evolvement from the lowest forms of savagery to his present pinnacle. It begins with the cave-dweller, gnawing with wolf-like fangs at a joint of raw bear-meat, and ends with the potentate drinking champagne from a golden chalice. It is the history of oppression and tyranny, and of independence and freedom; of political growth and conquest, and of barbarian invasion and desolation; of health and wealth, of poverty and disease." Putting aside both the philosopher and the physician, however, we prefer to justify the appearance of the present paper in a magazine for priests on the entirely sufficient grounds sung by Owen Meredith:

> We may live without poetry, music, and art;
> We may live without conscience and live without heart;
> We may live without friends; we may live without books;
> But civilized man cannot live without cooks.
> He may live without books—what is knowledge but grieving?
> He may live without hope—what is hope but deceiving?
> He may live without love—what is passion but pining?
> But where is the man that can live without dining?

It may be urged of course, and not without some specious force, that, granting the real importance of the subject of food and nutrition, still, since the clerical stomach is not different from the layman's, the number of volumes that have already been written on the subject and the endless series of articles dealing with it that are constantly appearing in the

magazines and newspapers give all necessary information thereon, and render quite superfluous any specific discussion of the priest's table as differentiated from any one else's. The point, however, is only partially well taken. In the matter of eating, and especially in that of abstaining from eating, the priest's life differs not a little from that of the layman in a number of respects, and hence there are some counsels peculiarly appropriate to him, though not of general applicability. The great majority of priests, for instance, fast until about noon on Sundays and on occasional week-days because of their saying a late Mass. The necessity of such fasting may well affect their usual attitude toward food during the other days of the week. Many persons, most persons perhaps, call one of their three daily meals their favorite or best meal. They come to it with better appetite, and eat more abundantly than is the case at their other repasts. With some it is breakfast, with others the midday dinner, and with still others the evening supper. Now, no matter how it may be with the layman, the cleric who has to fast on Sundays is surely making a dietetic mistake if he habitually takes a hearty breakfast on week-days. "The digestive system, when in proper running order," says Dr. Henry Smith Williams, "is wonderfully clock-like in its operations, and to disturb the regularity of its activities once in seven days is not conducive to health or happiness."

Common sense, apart from any medical pronouncement, teaches the same lesson. It clearly stands to reason that the less sustenance I habitually take on ordinary mornings, the less derangement there will be when I take none at all on Sunday mornings, and accordingly the less danger of my suffering from headaches and other discomforts experienced by very many priests who observe the dominical fast. It is pertinent to add that the change from a hearty breakfast to a light one, or even a very light one, can be effected without any considerable inconvenience. The stomach, like most other organs of the body, soon learns to accommodate itself to new habits that are not in themselves injurious; but it registers decided objections to irregularity in the treatment accorded to it. Those members of some of our religious orders who fast habitually every morning apparently enjoy as good health and are capable of as efficient service as those of us who like our "three

square meals" a day; and very probably most readers of this page have learned from their personal experience during more than one Lenten season that, after the first week or ten days, habitual fasting is conducive to general well-being rather than to physical discomfort or distress.

As for another practical point in connexion with the clerical table, a distinction must be made between such priests as live alone, or at least eat alone, and such as have permanent boarders in the persons of curates or assistants. If I am living by myself, it is clearly my right (within the bounds of Christian temperance) to eat and drink whatever I like. If it is my duty to provide meals for others besides myself, it is just as clearly *not* my right to impose upon them my personal dietetic whims and caprices either as to the kind, or quality, or quantity of the food to be taken. A pastor may be thoroughly convinced that fruit and uncooked cereals, with a cup of coffee, constitute the best possible breakfast for any one, young or old; but his conviction does not warrant his withholding from his robust assistant (who conceivably classes cereals with sawdust) the ham or bacon or chops or steak to which that young man has been accustomed and without which he feels insufficiently nourished. So, too, with the variety recommended by all medical men in the matter of foods. The traditional French complaint, *toujours perdrix* (always partridges), is universally recognized as being well grounded. The most palatable and succulent dishes, if served day after day, will pall upon the appetite and become distasteful. Good roast beef is no doubt excellent food, but even a pastor's especial fondness for it is hardly a sufficient reason for his forcing it upon an assistant six or seven times a week.

On the other hand, it is quite possible that assistants may be fully as whimsical about their diet as are some pastors. It is not an unheard-of thing for a critical curate to complain of being half-starved at a table which is plentifully supplied with good, plain, substantial food, and to imply that porterhouse steak for breakfast and roast turkey for dinner should be the usual thing at least several times a week. In all probability he was not accustomed to that sort of diet in his boyhood at home, and it is more than probable that he had to put up with a much simpler, less expensive regimen during his sojourn

at college and seminary. Exceptional cases aside, a pastor is quite warranted in supposing that his table is adequately supplied when it is abundantly furnished with several of the numerous varieties of food that by the common consent of mankind have been voted wholesome. Altogether exaggerated importance is too often attributed to this dictum of Lucretius: "Different food is pleasant and nutritious for different creatures; that which to some is nauseous and bitter may yet to others seem passing sweet; and the discrepancy is so great that what to one man is food, to another is rank poison." While the statement contains no doubt a modicum of truth, it may well be qualified by this declaration of an oldtime American physician, Dr. Austin Flint: "I have never known a person to become a faddist regarding diet without also becoming a dyspeptic."

This mention of faddists suggests a reference to the large number of people in both lay and clerical circles who deny themselves this, that, or the other kind of food because, as they say, it doesn't agree with them. A medical authority of considerable prestige in the scientific world, the Dr. Williams already quoted, thinks that this notion is very often a mistaken one. The particular variety of food in question may have been taken at a time when anything would have disagreed with the eater, or it may have been taken in excessive quantity. "It is worth while," he says, "to make very sure before you deny yourself what may really be a useful and pleasant article of food on the ground of personal idiosyncrasy." So, too, with the refusal of many persons to take certain kinds of food because of a distaste for them. The distaste may be the result of some unpleasant experience under exceptional circumstances. The present writer, for instance, conceived some years ago a genuine disgust for lobsters, and for a long time refused to partake of that excellent crustacean, simply because of a visit paid to a lobster factory in which the sanitary conditions were not of the best and the stench was of the rankest. Let him hasten to add that an attempt to give him, as a boy, a distaste for his favorite berry by administering his periodical springtime powders or pills through the medium of strawberry preserves resulted in ignominious failure. Yielding to aversions that may easily be overcome in the matter of food is a mistake,

and very frequently one that entails considerable inconvenience. To be able to eat with relish all kinds of common foods that are set before him at home or elsewhere is not only a blessing for which priest or layman may well be thankful, but a capacity which the normally healthy individual may easily acquire.

All general rules of course suffer exceptions, and so, while it is generally true that what is wholesome for one healthy person is wholesome for another, a man is not necessarily a hypochondriac or a valetudinarian because he affirms that such or such an article of food does not agree with him, or that such another is distasteful to him. If his own experience, not infrequently repeated, has unequivocally taught him that his indulgence in a particular dish invariably produces stomachic disorders, common sense dictates his avoidance of that dish. As to the whole question of diet, indeed, there is more truth than extravagance in the dictum: "At thirty-five a man is his own physician or a fool." When one has reached that age his familiarity with the effects of this or that dietary on his personal health and well-being ought to be a sufficiently safe guide in choosing the edibles that constitute his meals. At the same time he should be chary of excluding from his bill of fare any staple article of food simply because, once or twice, and perhaps under exceptional conditions, it has affected him disagreeably. While the proof of the pudding may be in the eating, it can hardly be considered conclusive proof unless the particular kind of pudding has been eaten more than once or twice or thrice.

On the whole, however, priests, like other people, probably injure their internal economy, and as a consequence the efficiency of their labors, more by eating the things they like than by abstaining from those they dislike. Scarcely if at all less than the laity, the clergy are concerned in this fact unanimously affirmed by the world's best physicians: "gastronomic errors are among the most wide-spread of man's sins, and the penalties he pays therefor are from the nature of the case not merely expiative but retributory; not merely penitential, but punitive, since often 'the wages of sin is death'". In so far as priests, and more particularly middle-aged and elderly priests, are concerned, these gastronomic errors may

be succinctly expressed in the statement that they partake too often of the wrong kinds of food, and eat too much of the right kinds. Nor is there any intention whatever on the part of the writer, in making this statement, of implying that the clergy (himself included) are given to even the lesser degrees of the sin of gluttony. Most of our transgressions in this respect are errors of judgment rather than wilful violations of the moral law. That the errors are quasi-universal would seem to be the opinion of standard dietetic authorities, since they assert that "we all eat about a third too much".

Without going into any more or less technical discussion of the quantitative and qualitative values of nitrogenous and non-nitrogenous foods, or of the correct proportions of proteins, carbohydrates, and fats in our ordinary meals, there are some outstanding common-sense principles that should be taken account of in the matter of determining what we shall eat. One of these is that both the kind and the quantity of the food we take should vary somewhat according to the nature of our habitual activities. The sedentary man engaged in mental work and the day-laborer whose exertion is purely muscular evidently do not require the same diet, and if they habitually take the same kind and quantity of food, one of the two will be committing a gastronomic sin. Father Clarence, who spends his forenoon between his office and his study, attending to his correspondence, or reading, clearly does not need as full a dinner of meat, eggs, milk, cheese, or leguminous vegetables as does his man Mike whose forenoon has been devoted to sawing wood, shoveling coal, or digging in the field or garden. And if, nevertheless, Father Clarence indulged in so hearty a dinner, elementary knowledge of physiology should teach him that it is incumbent upon him to take a considerable amount of physical exercise before again sitting down to eat. It ought to be axiomatic that, if the body is to be kept in a healthy condition, some sort of a nutritional equilibrium must be established, that there should be some proportion between the output of heat and energy and the intake of food, since, after all, the principal if not the sole purpose of food is to replace in our body the matter absorbed by the functions of life and the exertions of labor.

It may prove not uninteresting to enumerate here several of the propositions which United States scientists commonly use as factors in computing the results of systematic dietary studies. —propositions based largely upon experimental data. Given that a man at moderately active muscular work needs in a certain period thirty ounces of food, then a man at hard muscular work needs in the same period thirty-six ounces, one at light muscular work needs twenty-seven ounces, and one at a sedentary occupation needs only twenty-four ounces. On this basis the priest's man Mike, of the preceding paragraph, would need one and a half times as much dinner as the priest himself; and it would clearly be a dietetic indiscretion for Father Clarence to reverse the proportion and eat one and a half times as much as Mike. And yet it is questionable whether the clergy form any exception to Franklin's rule. " In general, mankind, since the improvement of cookery, eat twice as much as nature requires." There seems to be no good reason for doubting the statement made by any number of medical practitioners, that for every person who in our day and country dies from insufficient nutrition, starvation, there are at least a dozen or a score whose death is the indirect, and very often the direct, result of overeating. Voltaire is not an author who commends himself particularly to clerical readers; but the most orthodox priest will hardly quarrel with these precepts of that arch-infidel: " Regimen is better than physic. Every one should be his own physician.—Eat with moderation what you know by experience to agree with your constitution.—Nothing is good for the body but what we can digest. What can procure digestion? Exercise."

Eating the wrong kind of food is not perhaps so prevalent a gastronomic error, among clerics or others, as eating too much of the right kinds; but it is an existent error, nevertheless. If we have not personally proved this in our own experience (as in all probability most of us now and then *have* proved it), we have at least verified the statement in our observation of others. Memory forthwith supplies the present writer with several notable examples. To mention only one: Father Michael, an exemplary cleric of three and a quarter score years, had during a considerable number of those years been afflicted with stomach troubles. Reiterated experiences had

convinced him that eating meat at his supper was the forerunner of inevitable distress throughout the night and the following day; and accordingly as a rule he abstained therefrom. Now and then, however, when his digestive apparatus had been functioning nicely for a week or two, and when on the supper-table there appeared a variety of meat to which he was partial — cold turkey or country sausage, for instance — he would allow himself to be persuaded to take "just a small piece, a mere mouthful". The said mouthful being consumed, he would remark: "Do you know, that is really delicious. I think I'll take a little more", and would proceed to do so, with considerable present satisfaction no doubt, but a satisfaction as short-lived as his subsequent discomfort was protracted. Who has not known such a dietetic blunderer? "We eat," writes a medical author, "not to supply our needs, but satiate our appetites. We are wofully lacking in the strength of mind necessary to deny ourselves those things which experience has proved to be objectionable, much less to practise general and protracted self-denial, until grim admonition from within drives us thereto."

It is worth while to remark that the men who, like Father Michael, receive this "grim admonition from within" immediately, or soon, after their making a gastronomic blunder, are on the whole more fortunate than some others who continue for years to commit dietetic mistakes without receiving from their internal organs any decided protest. A recent writer on the smoking habit shrewdly declares that while excessive smoking, like gluttony, is harmful, the fact that the former works immediately is a wise provision of nature, since discontinuance leads to recovery, while immoderate eating tends to produce insidiously organic disturbances which may become irremediable before they are discovered and may not yield to better counsel and improved habits. So true is this, of the thirty-five thousand Americans who, according to our government reports, annually succumb to Bright's disease, fully one half, it is stated, are unaware that they have the disease at all until it is too late to arrest its progress. Undue concern about one's health is of course to be deprecated; and there is without a doubt something of truth in the familiar statement that the men who are always bothering about their physi-

cal well-being and taking infinite precautions as to diet, exposure to draughts, the temperature of their living rooms, etc., are precisely those who are most frequently ailing; but, on the other hand, it is incontestable that many men, and not a few middle-aged priests among them, habitually lead a life which. while not on the surface notably unsanitary, is nevertheless surely leading them to an untimely death. Those of us who in our fifth or sixth decade continue that habit of eating three hearty meals a day which we formed years ago when our physical activity was considerably greater than it is at present may well reflect on this last word of the scientists on Bright's disease: "Nine times out of ten it is the result, more or less direct, of disorders in the digestive tract, and nine times out of ten these disorders are due to too much eating and drinking, too much bending over desks, and too little fresh air."

Connected with our general subject there are one or two common fallacies that merit exposure. One of them is that an invariable relation of effect and cause exists between one's physical appearance and one's prowess with the knife and fork, that leanness, quasi-emaciation, skin-and-boneness are always due to abstemiousness, while plumpness of form and, *a fortiori*, obesity are certain signs of over-indulgence in the pleasures of the table. Leanness and its opposite are sometimes hereditary; and history as well as personal observation proves that there have been, and are, obese saints and thin gluttons. St. Thomas Aquinas was not particularly sylph-like in form, nor was that uncanonized nineteenth-century saint, the author of *All For Jesus*. A diocesan cleric, during a visit to a monastery in which one of his brothers was a religious, remarked one day: "Say, Tom, what a thoroughly mortified, saint-like, ascetic face your Father X has!"—"Ascetic fiddlesticks," came the entirely frank if not very charitable reply, "he's the most confirmed dyspeptic crank in the Community. Our real saint is Father L. over there in the corner, that rolypoly individual who looks like an over-fed alderman, and yet eats less in a week than Father X. does in a day." General rules are subject to so many exceptions that it is not always safe to apply them to particular cases.

Another specious fallacy about eating, or dieting, is that persons who fast, either habitually or occasionally, take as

much food at their one full meal as they would take in their three regular meals if they were not fasting. In all probability those who make this statement do not really believe it, themselves. In any case, priests who have frequent experience of fasting must know that the assertion is so far from being true that it is simply ridiculous. If it ever wears any color of truth it must be in the case of the person who fasts only once in a long while, and whose stomach has accordingly not become habituated to the changed regime. In the present writer's own case, and he ventures to say, in that of the average man who has adopted the plan of taking only one full meal a day, that meal is not a bit fuller now than it was some years ago when it was daily supplemented by two other hearty repasts. Apropos of habitual fasting, by the way, George Fordyce declares: "One meal a day is enough for a lion, and it ought to be for a man,"—at least for a man whose life is largely an indoor, sedentary one, and who takes little or no physical exercise.

An excellent concomitant of an enjoyable meal, and one that should never be absent from a table at which several priests are gathered, is lively conversation. It may seem somewhat rash to question the advantages of the oldtime monastic plan of eating in silence, the diners listening to a reader instead of talking among themselves; but the advantages are perhaps spiritual rather then hygienic. At any rate, where no rule forbids talking at table, the said monastic plan may assuredly be improved upon. For one thing, animated conversation during meals militates against our committing the typically American dietetic sin,—eating too rapidly, bolting one's food rather than masticating it thoroughly. Apart from this worth-while result, lively speech and intermittent laughter are effective aids to digestion. There are many places, no doubt, in which diocesan priests may congruously and profitably practise "the great silence" to which their religious confrères are often constrained; but the dining-room is not one of them.

The limitations imposed by the title of this essay obviously exclude a number of considerations which might appropriately enough find their place in a paper on the general subject of eating. It would, for instance, savor somewhat of impertinence

to insist that a priest is decidedly out of character in the rôle of either a gourmand or a gourmet, a greedy feeder or a nice one, a connoisseur in the delicacies of the table, an epicure. And it would be superfluous to point out that, more than other persons, he must " use as a frugal man the things that are set before him ", and sedulously avoid giving any shadow of occasion for the imputation that " his god is his belly ". It will not, however, be irrelevant to conclude with the description of what in the present writer's opinion is the best of clerical meals: one that has fresh air and active muscular exercise for an appetizer; plain, substantial, and well-cooked food for the bill of fare; and an accompaniment of pleasant, cheerful discourse from the first mouthful to the last.

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FRIARS AND MONKS IN MEDIAEVAL LITERATURE.

IT is almost a justification of Lucretian philosophy that we find from time to time things coming into the world which have distinct merits, which are accepted as antidotes to existing evils, which gain credence and power, which are over popularized, which often degenerate into mere formalities and distorted shadows of their former true selves, and which then stand in need of as vigorous reform as did the elements of human social life which they originally came to reform.

Thus in the early part of the thirteenth, which has been called " the greatest of centuries ", we saw the rise and progress of the orders of preaching friars. They swept in a veritable whirlwind of reform over the face of Europe. They called layman and cleric alike to a more strict adherence to the teachings of Christ and to the preachings of the Christian Fathers. They carried a strong spiritual impulse into the very heart of religion. The threefold vow of Poverty, Chastity, and Obedience stood in the eyes of their contemporaries respectively for abandonment of the evils of the too worldly clerics who had preceded them, for surrender of all the common evils of lay life, and for solidarity in the accomplishment of the great mission which it was theirs to perform. As M. Jusserand has put it, " The popularity of the friars was immense, and it was

soon found that they had monopolized in England every thing that concerned religion." [1] An evidence of the status of these men, who gradually became more and more stationary in their habits, as their numbers grew and the field for reform missionary work was gradually cut down,[2] is found in a bit of verse of the period which stands as an apt tribute to their merits:

> Preste ne monke, ne yit chanoun,
> Ne no man of religious,
> Gyfen hem so to devocioun
> As done thes holy frers.
> For somme gyven ham to chyvalry,
> Somme to riote and ribaudery;
> But ffrers gyven ham to grete study,
> And to grete prayers.[3]

These are specific references to the hunting and hawking propensities of some ecclesiastics, to the degraded tavern life of others whom we have already noted. But the most significant fact here is the one stated by Jusserand, that the friars were monopolizing religious affairs in England. With the vigor and zeal of propagandists they were going out of their neighboring cloisters on trips, entering the fields of the parish priests, and competing against one another. This rivalry might have been a good incentive in the beginning of the movement; but at the end it was wasted energy. G. M. Trevelyan has drawn out of Piers Plowman's Creed the following generalization: "The dislike of the Franciscan for the Dominican, of the Dominican for the Augustinian, of the Augustinian for the Carmelite, was equalled only by the dislike of the parish priest for them all." [4]

[1] *English Wayfaring Life of the Middle Ages*, p. 293.

[2] Part of the work of the friars lay in exploring hitherto unknown or remote parts of the globe, just as in later centuries the Jesuits carried the Christian religion and the flag of France into the wilds of North America. There was Friar John of Carpini and his companion Friar Benedict the Pole, who travelled in the Near East and among the Tartars meeting Batu, "the senior living member" of the family of Jenghez Khan, and Friar William Rubruk who went into Asia, and Friar Odoric the Franciscan—all of whom may be found mentioned in Hakluyt, and the charming accounts of their travels referred to.

[3] Thos. Wright, *Political Poems*, vol. i, p. 263.

[4] *England in the Age of Wiclif*, p. 145. Cf. *Piers Plowman*, (B. V. 143-152).

> "Thus clerks of the church one another contemn,
> Till both are but beggars, and live by their begging."

The situation was something like this. A lord had a difference, we will suppose, with the priest of his parish, who would refuse to grant an undeserved absolution. The lord then would turn for a more tractable confessor to the next wandering friar and secure the coveted absolution in one of three ways: by a downright money payment, by placing in the church or priory an elaborate stained-glass window,[5] or even by establishing the "confessoure : coped as a frere" as his own permanent and dependable private chaplain. It is thus seen that the friars were a privileged order outside the ordinary ecclesiastical ranks, and that as time went on they abused those privileges which the intrinsic worth of their initial idealism had gained for them. We come then upon the following passage in Langland, in the description of the people on the Malvern Hills on that famous May Morning:

> I found there some friars of all the four orders,
> Who preached to the people for personal profit;
> As seemed to them good, put a gloss on the gospel,
> And explained it at pleasure; they coveted copes.
> Many of these masters may wear what they will;
> Their money and merchandise meet well together;
> Since charity was chapman, and chief to shrive lords,
> What sights we have seen in a few short years!
> Unless they and the Church keep closer together,
> The most mischief e'er made will be mounting up fast.[6]

Small wonder, then, that it can with accuracy be said that, though the sedentary monk was only despised by the reforming spirits of the fourteenth century, the friar was vigorously hated.

This hatred is evidenced in the ridiculous rôles which he is sometimes made to play in the literature. In the opinion of social critics of the age, his obedience was exercised only toward his order and not enough toward general social and ecclesiastical authorities; his poverty was a sham; his attitude

[5] It is with a friar that Meed carries on her negotiations in Langland's *Piers Plowman* when she wants to be freed from her sins. (B. III. 35-76). See also *Piers Plowman* (B. V. 141-2): "folk would far rather show shrifts unto them, than be shriven by priests."

[6] (B. Pro. 58-67), quoted for convenience of the reader from Prof. Skeat's modern version in *The King's Classics.*

toward chastity was often suspected of being something less correct than mere failure to condemn vice. Boccaccio in numerous tales, Chaucer in *The Sumnour's Tale*, Heywood later in *John Tyb, his wife, and Sir John*, Lyndsay in *A Satire of the Three Estates*, an unknown ballad writer in *The Friar in the Well*,[7] Wiclif in direct polemics—all assailed the friar or treated him in what may be mildly called an undignified way, or more accurately, in scathing denunciation. Thomas Walsingham of St. Albans said his say very plainly indeed: "Hic est frater, ergo mendax."[8] And, finally, the exaggerated social satire of Chaucer may represent the extreme of the picture:

A frere ther was, a wantown and a merye,
A limitour, a ful solempne man,
In alle the ordres foure is noon that can
So muche of daliaunce and fair langage.
He hadde maad ful many a mariage
Of yonge women, at his owne cost.
Un-to his ordre he was a noble post.
Ful wel biloved and famulier was he
With frankeleyns over-al in his contree,
And eek with worthy wommen of the toun:
For he had power of confessioun,
As seyde him-self, more than a curat,
For of his ordre he was licentiat.
Ful setely herde he confessioun,
And plesaunt was his absolucioun;
He was an esy man to yeve penaunce
Ther as he wiste to han a good pitaunce;
For unto a povre ordre for to yive
Is signe that a man is wel y-shrive.
For if he yaf, he dorste make avaunt,
He wiste that a man was repentaunt.
For many a man so hard is of his herte,
He may nat wepe al-thogh him sore smerte.
Therfore, in stede of weping and preyeres,
Men moot yeve silver to the povre freres.
His tipet was ay farsed ful of knyves
And pinnes, for to yeven faire wyves.
And certeinly he hadde a mery note;

[7] Wherein a friar emerges "dripping wet like a new washed sheep."
[8] Cf. *Historia Anglicana*, 1867-9, vol. ii, p. 13.

Wel coude he singe and pleyen on a rote.
Of yeddinges he bar utterly the ptrys.
His nekke whyt was as the flour-de-lys;
Therto he strong was as a champioun.
He knew the tavernes wel in every toun,
And everich hostiler and tappestere
Bet than a lazar or a beggestere;
For un-to swich a worthy man as he
Acorded nat, as by his facultee,
To have with seke lazars aqueyntaunce.
It is nat honest, it may nat avaunce
For to delen with no swich poraille,
But al with riche and sellers of vitaille.
And over-al, ther as profit sholde aryse,
Curteys he was, and lowly of servyse.
Ther has no man no-wher so vertuous.
He was the beste beggere in his hous;
And yaf a certeyn ferme for the graunt;
Noon of his bretheren cam ther in his haunt;
For thogh a widwe hadde noght a sho,
So plesaunt was his *'In principio,'*
Yet wolde he have a ferthing, er he wente.
His purchas was wel bettre than his rente.
And rage he coude, as it were right a whelpe.
In love-dayes ther coulde he muchel helpe.
For there he was nat a cloisterer,
With a thredbar cope, as is a povre scoler,
But he was lyk a maister or a pope.
Of double worsted was his semi-cope,
That rounded as a belle out of the presse.
Somwhat he lipsed, for his wantownesse,
To make his English swete up-on his tonge;
And in his harping, whan that he had songe,
His eyen twinkle in his heed aright,
As doon the sterres in the frosty night.

On account of these practices of leaving the place of settled abode, the life of the ecclesiastics is difficult to divide into real types. The simple, the lowly, and the good were to be found among friars, parish priests, and monks, as well the ambitious and the vain. Then, too, it was so often the practice to speak of any of these types as belonging to the general class of priests that we are never quite sure in reading medieval liter-

ature just what sort of a man is being discussed. Some of the friars acted as priests; some of the monks were priests and some were laymen; and some of the pardoners acted as though they were priests. But, when we come to speak of the monk as distinctly such, we can say with a certain degree of justice that most of them did live secluded and apart from the world. "The monasteries were, indeed, in no close contact, either of subordination, hostility, or alliance, with the rest of the religious world. The days of their popularity and greatness had gone by. The princes of the earth no longer rode up to the abbey door to beg an interview with some brother, renowned through Europe for his wisdom or his virtue.[9] The King of England no longer sent for some saintly abbot, to implore him to take pity on the land and exchange the government of his house for the government of a great diocese. The cloister of Canterbury no longer rivalled the University of Paris in scholarship and in philosophy. The monks no longer, as in the days of the Barons' War, played a patriotic and formidable part in the politics of the country. The life of the monastery was cut off from the life of the nation." [10] His daily life was largely regulated by the number of services which he was bound to attend.[11] It is easy to reconstruct the severity of their discipline out of the book of Langland,[12] the diet of salt fish and the feeblest of ale, the restrictions of their lives, and even the limitations on their numbers.[13] It is often supposed that their days and nights were hard, when as a matter of fact they were merely regularized routine on a more serviceable basis than the workaday routine which every member of society has to follow if he accomplishes his own proportion of the work of the world. But the wind blew through the cold spaces of their monasteries no more shrilly than through the openings in many a medieval castle; their beds were little less hard than the beds of fine knights and ladies; and the lack of ordinary modern conveniences was as prominent

[9] Cf. the praise of monasteries by Louis IX of France, and his meeting with Brother Giles, companion of St. Francis of Assisi.

[10] G. M. Trevelyan, *England in the Age of Wiclif*, pp. 156-157.

[11] H. D. Traill, *Social England*, vol. i, p. 386.

[12] *Piers Plowman*, (B. V. 169-179).

[13] *Piers Plowman*, "a certayn numbre", (C. xxiii. 264); and *Myrour of Our Lady*, ed. Blount, pref. p. xvi.

in the greatest manor house as in the simplest monastery. Well might G. P. R. James have said of them:

> I envy them, the monks of old;
> Their books they read, and their beads they told.

It was then as in the monasteries of to-day. Some of the brothers worked on the land, others cultivated the library,[14] others—as Chaucer has illustrated in his picture of the "prioresse" and in that of the "frere"—spent their spare time with music. The religious exercises, the choir singing, and the labor in the fields were merely ways in which the members of the community occupied their minds. There were estates on which the rent had to be collected; there was learning to be acquired and to be handed on; there was opportunity even for social agitation and reform as well as social service [15] to be wrought among the poor peasants on the neighboring manors. John Ball was a priest. The monks themselves belonged to as various social strata as the priests whom we have already discussed, and it is no exaggeration to say that they had many common interests of an external—or should we say, superficial?—nature. "Some lived in Abbeys like Glastonbury, which had a gross income of £3,500; others in priories like Byrkley with a gross income of £5. . . . Even the ordinary monks of large monasteries lived in great comfort, prayed in a church both grand and beautiful, dined in a large refectory, worked in the comfortable galleries of the inner cloister, walked within the huge walls of their own carefully tended gardens amidst such beauties as may still be seen in the oldest colleges of Oxford and Cambridge." [16]

But if "the solitary monk who shook the world" is a single exception in one direction, there were other exceptions in other directions, and Shakspere came near the truth when he said that all hoods make not monks. For, as we scan the easily available body of medieval English literature, we find the monk

[14] There was a great library in the monastery of St. Victor at Paris, and there were many circulating libraries at other places. Cf. *Le treizième Siècle Littèraire et Scientifique*, Lille, 1857.

[15] The care of the neighboring poor often resulted in the maintenance of almshouses and hospitals.

[16] A. Savin, *The English Monasteries on the Eve of the Dissolution*, p. 266. See also, Gasquet, *The Last Abbot of Glastonbury*.

mostly depicted, not as a quiet sedentary soul living out his peace and quiet in a monastery, but as an active member of social affairs. The conspicuous—conspicuous because he was an exception—was the one represented by the realists of the time, principally because they were social satirists as well as realists. Chaucer has again, as in so many other cases, given us the complete picture of the man, this time a worldly monk.

A Monk ther was, a fair for the maistrye,
An out-rydere, that lovede venerye;
A manly man, to been an abbot able.
Ful many a deyntee hors hadde he in stable:
And, whan he rood, men mighte his brydel here
Ginglen in a whistling wind as clere,
And eek as loude as dooth the chapel-belle
Ther as this lord was keper of the celle.
The reule of seint Maure or of seint Beneit,
By-cause that it was old and som-del streit,
This ilke monk leet olde thinges pace,
And held after the newe world the space.
He yaf nat of that text a pulled hen,
That seith, that hunters been nat holy men;
Ne that a monk, whan he is cloisterlees,
Is lykned til a fish that is waterlees;
That is to seyn, a monk out of his cloistre.[17]
But thilke text held he nat worth an oistre;
And I seyd, his opinioun was good.
What sholde he studie, and make himselven wood,
Upon a book in cloistre alwey to poure,
Or swinken with his handes, and laboure,
As Austin bit? How shal the world be served?
Lat Austin have his swink to him reserved.
Therfore he was a pricasour aright;
Grehoundes he hadde, as swifte as fowel in flight;
Of priking and of hunting for the hare
Was al his lust, for no cost wolde he spare.
I seigh his sleves purfiled at the hond
With grys, and that the fyneste of a lond;
And, for to festne his hood under his chin,
He hadde of gold y-wroght a curious pin:
A love-knotte in the gretter ende ther was.

[17] Langland likewise has said that a monk on the road is like a fish out of water, *Piers Plowman*, (C. vi. 147-172; B. x. 292-320).

His heed was balled, that shoon as any glas,
And eek his face, as he had been anoint.
He was a lord ful fat and in good point;
His eyen stepe, and rollinge in his heed,
That stemed as a forneys of a leed;
His botes souple, his hors in greet estat.
Now certeinly he was a fair prelat;
He was nat pale as a for-pyned goost.
A fat swan loved he best of any roost.
His palfrey was as broun as is a berye.

And again we shall take the Chaucerian passage as a sort of text and accumulate around it certain historical corroborations. We find that Chaucer speaks of the worldly tappings of the monks on the road, " out of his cloistre "; and this is corroborated in the case of elaborate retinues which used to follow Thomas à Becket, and so many other churchmen that it were vain to enumerate them. He says that the monk was addicted to hunting, and we find that Walter Bishop of Rochester was a great hunter, and the Abbot of Leicester was fond of hare-hunting.[18] We find in general a condemnation for the tendency toward worldly amusement rather than spiritual exaltation, a tendency due to the need for amusement in a large land-owning community and to the way in which the heads of the monasteries mingled with laymen. Saint German says that the occasion " has partly arisen by temporal men who desired much the familiarity of priests in their games and sports, and who were wont to make much more of those who were companionable than of those that were not so, and have called them good fellows and good companions. And many also would have chaplains which they would not only suffer, but also command, to go hunting, hawking, and such other vain disports."

It is quite natural that to avoid being a prig the monk might very naturally be led into the pleasures of laymen, even as to-day we see Protestant ministers of the gospel giving up their old prejudices about theatres and even dances. Amusements that were suitable to their age and condition were deemed suitable to them. In fact, so vigorous were the denunciations of some of these practices that we are informed through the de-

[18] See Skeat's note to *Piers Plowman*, (C. vi. 157.) in vol. 2, p. 68.

nunciation of their existence. There was dancing in the great hall of the priory of Norwich; there were, in another place, "the sad folly of the juniors who play cards or backgammon and the gross vanity of the precentor who would wear red dancing shoes and a riding coat." We shall continue in this vein in an attempt to understand how it happened that, in the case of Chaucer's monk, "that lovede venerye,"

> Of priking and of hunting for the hare
> Was al his lust.

It happened because it was being done. And we know it was being done because it was condemned, not only by the reformers who might have exaggerated, but by the ecclesiastical officials themselves who in one statement at least have quite revealed the true state of affairs by saying that these things must stop "for the future". Here then is an adequate description in negative terms, from an old pronunciamento:

> The brethren were for the future forbidden under pains provided for in the canons, to play at chess, dice, &c., or to use bows or slings, or run with poles, or throw stones, big or little, or to be present at fights or duels, or baiting, or cock-fighting, or to run the woods, with shout and hounds, in the profane sport of the chase.[19]

We have other references that they wore elaborate long gowns,[20] that if the abbots were not "purple as their wines," as Pope has remarked,[21] they at least had plenty of delicate food.[22] No one lived in anything that could be called comparative comfort, but the monks were rather well off for their time. The fourteenth and fifteenth centuries did not have the electric lights and the steam heat of the twentieth; and the religious suffered from domestic hardships as much as other people. But the accumulation of riches inevitably worked toward a quest for comfort and not enough toward a quest for spirituality. Said Wiclif:

[19] E. L. Taunton, *The English Black Monks of St. Benedict*, vol. i, p. 309. See also Power, *Vox Clamantis*, bk. iv, cap. 2.

[20] Sir Thomas More, *Confutation of Tyndale's Answer.*

[21] *Dunciad*, iv. 301.

[22] Cf. *A Treatise concerning the division between the spiritualtie and the temporaltie*, by Christopher Saint German.

> Freris bylden mony grete chirches and costily waste houses, and cloystris as but were castels, and that with-oute nede. . . . Grete housis make not men holy, and onely by holynesse is God wel served.[23]

It chances that in 1303 there was a remarkable robbery perpetrated in Westminster Abbey which is in itself quite inconsequential, but which had brought to light many facts concerning the life in the chapter houses where the discipline was none too strict.[24] The disastrous fire which had destroyed the monastic buildings and compelled the monks to camp out in an almost informal way, and the fact that the abbot was an old man with a slight hold on the monks and the other chief officers incompetent—these things contributed to a relaxation of discipline, below the ordinary levels of medieval slackness. From both obentiaries and common monks John Shenche and William of the Palace, underlings of the king, secured companions for unseemly revels in the great houses which the residence of the king at York left temporarily vacant. And if we wanted to go on deeper into the records of the fourteenth century it would not be difficult to find more scandalous details to substantiate the picture of the monk which Chaucer has drawn. Or if we wanted to quibble, we might say that lay boarders were taken into religious houses, often, no doubt, with a view to their becoming permanent inmates, but not always, and that it is probably to them and to the few potential apostates that the abuses are due.

But the best thing to do is to face the facts. The canon law tells us many things that monks and friars and priests may not do. It furthermore tells us these things in such a way that we are led to believe that they actually were done before the regulation went forth which put a stop to them. Literature fills out the picture and shows us some of the men who would have fallen under the ecclesiastical condemnation. Nor is such a method of synthesizing a situation unfair. It occurs to every person who reads even the simplest rubric of the

[23] Wiclif's *Select Works*, ed. Thos. Arnold, 1869, vol. iii, p. 380.

[24] "A Mediaeval Burglary," by T. F. Tout, in *Bulletin of the John Rylands Library*, October, 1915.

church ritual that these things are the result of experience, that rule, and precept, and doctrine, and law were checks upon actions before they became warnings against actions. Dogma is thus, as Mr. Chesterton has said, the end of thought, and not the absence of thought. Practice showed the necessity for such rules, and the problem as to what should be done to avoid future similar difficulties in similar difficult situations stood as the direct cause of the rule, precept, doctrine, or law. This is one of the most consoling things about the morality and the discipline — both for layman and for ecclesiastic — of the Catholic Church, that this is the thing that accumulated experience has proven to be best. We would not have it taken away. And if we are to admit the very good reason as a virtue of our own times, we ought at least be fair enough to admit it as an indication of the evils of other times less good than our own.

We have spoken so much of evils and abuses in these two papers that perhaps some slight explanation is required before we close. The literature of the Middle Ages depicts ecclesiastical life on both the good and the bad sides, but depicts each side in a different manner. The good side is done rather dramatically and by implication. The good breathes through the greater part of the vast body of that literature. But when we come to exclusively realistic writing, we find that people took the good for granted. We find that the realists who described the undesirable things were men who were attacking with polemic, satire, or pleading the abuses which they depicted. This is the attitude of Langland, Chaucer, and Wiclif. They tell of these things; but they make no attempt to say that the things of which they tell are characteristic: they denounce them as abuses. There was in those days a certain very well defined anti-clericalism, which had nothing to do with the Protestant Revolt of later years. It was anti-clericalism pure and simple, and was directed, as its name signifies, against excessive clericalism and not against the clerics. It resented the confusion of temporal and worldly affairs in social and economic and political matters. It preached that the shoemaker should stick to his last and the peasant tend his own garden plot and the lord take care of his peasants and the priests guard their flocks. It urged a greater sincerity. "Men will call

Langland," says Mr. Chesterton, "the 'morning star of the Reformation' or some such rubbish; when the Reformation was merely the victory of one class of his foes, the greedy merchants, over another class of his foes, the lazy abbots." In other words, anti-clericalism as it existed then, and as it exists to-day, is not in any sense a Protestant movement, but rather a Catholic mood. We see it in the Middle Ages, particularly in the last years of the fourteenth century, reflected in the realistic literature whose aim was social satire. And since satire is never any too kindly toward the object of its criticism, it is to be expected that the priests and prelates, the friars and monks who walk down the pages of Chaucer, who are paraded through Langland, who are flayed by the invectives of Wiclif —that these ecclesiastics are presented in that literature in what is, mildly speaking, a rather uncomplimentary manner.

There were other priests in those days; there were other monks and other friars; they wrote the penitential lyrics and the devotional songs and the religious dramas. They did not get into the realistic literature because they were not subjects for social satire.

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FREEMASONRY AND MODERN LIFE.

THE ideals and activities of international Freemasonry have been described in two preceding articles.[1] The present paper is an attempt to interpet these ideals and activities: to find, if possible, what is the "essence" of Freemasonry, to discover in what relation it stands to the modern world of thought and action, and to offer an explanation of its vitality and cosmopolitan character.

MASONIC PHILOSOPHY.

The spokesmen of Freemasonry take pains to emphasize that one of their fraternity's prime aims, if not the prime aim, is the quest of truth. In other words, they insist that Masonry is first of all a system of thought, a philosophy of life. In so

[1] ECCLES. REVIEW, June, 1917, lvi, 590-616; July, 1917, lvii, 43-65.

far then as this philosophy is taken seriously by Masons, with what philosophy has it the closest affinity?

Masonry has not given birth to any new or original philosophy. In the domain of thought, it has been a mirror, a reflector, not a creator. And in the main it has reflected rationalism. The term is here used in its broadest sense to designate "not any class of definite doctrines or criticisms, but rather a certain cast of thought, or bias of reasoning, which has during the last three centuries gained a marked ascendancy in Europe . . . [This bias] leads men on all occasions to subordinate dogmatic theology to the dictates of reason and of conscience, and, as a necessary consequence, greatly to restrict its influence upon life. It predisposes men, in history, to attribute all kinds of phenomena to natural rather than miraculous causes; in theology, to esteem succeeding systems the expressions of the wants and aspirations of that religious sentiment which is planted in all men; and, in ethics, to regard as duties only those which conscience reveals to be such." [2]

Rationalism, understood in this broad sense, dominates the German and Latin Masonic bodies. They show a pronounced antagonism to anything savoring of "dogma" and to all ecclesiastical teaching authority, and their leaders explicitly and repeatedly declare that the individual reason, and the individual reason alone, is the final and supreme arbiter in the field of religious belief. Typical quotations such as the following could easily be multiplied, were it necessary, and did space permit. "One thing is certain: fundamentally, Masonic thought, as all the great Masonic philosophers, poets, and thinkers have rightly recognized, is, in the religious field, closely bound up with rationalism. Consequently it is necessary for us to take sides absolutely against orthodoxy." [3] "In Freemasonry, reason is called upon to supply not only the form but the content of religion." [4] "We do not attack Christianity, but rather hold ourselves bound to restore it in its purity,

[2] W. E. H. Lecky, *History of the Rise and Influence of the Spirit of Rationalism in Europe*, ed. of 1910, London, etc., i, pp. xviii-xix.

[3] Otto Caspari, *Die Bedeutung des Freimaurertums*, 2d enl. ed., Berlin, 1910, 102. As a Mason and as a former professor of philosophy at Heidelberg, he is well qualified to speak.

[4] *Latomia*, quoted by Joh. Sassenbach, *Die Freimaurerei, ihre Geschichte, Tätigkeit u. innere Einrichtung*, 8th ed., Berlin, 1909, 57.

and in a form appropiate to the times, as natural and absolute religion, stripped of Judæo-pagan influences and of mythological deviations." [5] Freemasonry is the "permanent framework of free thought".[6] It "is simply a society of free men, who reject, for others as well as for themselves, every hindrance to the autonomous development of reason and conscience." [7] It "believes that by reason alone may man succeed in his quest of truth." [8]

As for Anglo-Saxon Masonry, we must first of all make allowance for the very large proportion of the brethren who as mere "lodge-members" rather than real "Masons", do not give a moment's thought to Masonic philosophy, and who would probably be amused at being supposed to adhere to rationalism or any other ism. Then, too, many Anglo-Saxon Masons—a very great many in fact—who do take their fraternity seriously, would vehemently and quite justly protest against being listed in the rationalists' directory. They are conservative Protestants in affiliation and belief; they are not rationalists and have no sympathy with rationalism.

Nevertheless the spirit of rationalism largely pervades contemporary Anglo-Saxon Masonry, the American branch in particular, although it is not as prevalent as among the German and Latin bodies, and in the main takes a somewhat different form. A small minority, chiefly within the Scottish Rite, assume, like most of the Continental Masons, an attitude of direct hostility to all non-Masonic "dogmas", and even go far toward denaturing the fundamental theistic dogmas of Masonry itself.[9] But the far more common attitude to dogmas is that of indifferentism, tolerant in spirit but rationalistic in origin. The existence of God and immortality are the only eternal verities, the only postulates of reason and conscience, the sole essentials for salvation here and hereafter. Other dogmas are truths of the period, and have no adequate rational basis, or at least are unessential. If however your neighbor believes them,

[5] J. G. Findel, in *L'Acacia*, Paris, 1903, i, 230.

[6] Hiram (pseud.), *ibid.*, 180.

[7] Goblet d'Alviella, in *Bulletin des Travaux du Suprême Conseil de Belgique*, no. 27, Bruxelles, 1885, 299.

[8] G. D. Belletti, "L'opera di Giovanni Landrieux e la massoneria," in *Il Risorgimento italiano*, Torino, Aug., 1911, anno IV, fasc. 4, p. 474.

[9] ECCLES. REVIEW, June, 1917, 599-603; July, 1917, 52-4.

do not meddle with his belief. It will not hurt him. It may help him. Live and let live.[10]

The characteristic and widely prevalent, although not universal, philosophy of Anglo-Saxon Masonry may therefore be called a species of indifferentistic rationalism.

Further light is thrown on the underlying philosophy of Masonry by the history of Masonic thought.

Modern rationalism is as old as modern civilization. But until the dawning eighteenth century, modern rationalism had been confined in the main to exclusive circles and select coteries. At this period however in England it first made considerable headway in much wider circles, particularly among the educated and aristocratic classes. It is an interesting coincidence, at least, that modern speculative Masonry had its origin at the same time and in the same place and mainly among the same classes. And moreover there are very good reasons for considering that we are here confronted with something that is more than a coincidence.

The Act of Toleration of 1689 went far to clear the way of obstacles to the wider diffusion of free thought. The rationalism of the day took two forms, that of pure rationalism or deism and that of Christian rationalism. Men were growing tired of religious persecution and the conflict of creeds, and were seeking peace and a bond of union on a platform on which all could stand. Broadly speaking, the deists sought it in that creed in which all *men* agreed,[11] the Christian rationalists in that creed in which all *Christians* agreed. These were the respective essentials of religious belief. The rest was non-essential opinion, which the deist tended openly to attack, and which the Christian rationalist tended quietly to ignore. The deist sought unity and concord by eliminating tradition and revelation and holding to reason alone, the Christian rationalist by interpreting tradition and revelation in the light of reason.

That Masonry was the direct offspring of deism proper is not proven. Historians, Masonic and non-Masonic, are not agreed. Findel, Nys, and the writer of the article on deism in the *Allgemeines Handbuch der Freimaurerei* hold that it

[10] ECCLES. REVIEW, July, 1917, lvii, 52-4.

[11] John Toland, *Clidophorus,* in *Tetradymus,* London, 1720, 94-5.

was influenced considerably by deism;[12] so too do the non-Masonic historians, Hettner and Lange.[13] Mackey and Gould take the opposite view; as do also more recently Boos and Wolfstieg, who base their conclusions on the evidence assembled by Begemann.[14]

Begemann's evidence, as summarized in his *Vorgeschichte,* is to the effect that often in the writings of the early decades of Freemasonry deists were expressly excluded, and that the very Constitutions of the society were using then common names for the deist when they said that if a Mason "rightly understands the art, he will never be a stupid atheist, nor an irreligious libertine". Moreover, the leaders of early Masonry, Anderson, Desaguliers and Sayer, were not, it seems, of the deistic party.

This evidence, however, while having some weight, does not appear to be quite convincing. Feeling against infidelity still ran high among the English people, and deists had to work somewhat under cover. Moreover, they were a sorry and shabby crowd as compared with the masterly geniuses who opposed them. Consequently "the ordinary feeling for the deist was a combination of the *odium theologicum* with the contempt of the finished scholar for the mere dabbler in letters."[15] The leaders and spokesmen therefore of early Masonry would very naturally have been loth to see their infant society branded with the deistic stigma, and so the professed exclusion of deists—a hypothetical one at that, in the Constitutions—cannot safely be taken at full face value. Besides, we know that one at least of the deists' writings, Toland's *Pantheisticon,* exercised no inconsiderable direct influence on the early

[12] J. G. Findel, *History of Freemasonry,* 2d ed., tr., London, 1869, 125-6; E. Nys, *Origini, glorie e fini della Massoneria,* tr., Roma, 1914, 25-6; *Allg. Handbuch d. F.,* 2d ed., 3 vols, Leipzig, 1863-7, i, 218-20. Cf. also J. F. Newton, *The Builders,* Cedar Rapids, Iowa, 1915, 178, note.

[13] H. Hettner, *Literaturgeschichte d. achtzehnten Jahrhunderts,* 5th ed., Braunschweig, 1894, i, 199-200, 202, 206-7, 214; Lange, *Hist. of Materialism,* 3 vols., tr., 4th ed., London, 1892, i, 325; cf. also George Schuster, *Die geheimen Gesellschaften,* Leipzig, 1906, ii, 1-12.

[14] A. G. Mackey, *Encyclopedia of Freemasonry,* ed. of 1916, Philadelphia, 237; R. F. Gould, *History of Freemasonry,* New York, etc., 1884 ca., iii, 152; A. Wolfstieg, in *Preuss. Jahrbücher,* Berlin, vol. 145, p. 538; H. Boos, *Geschichte d. Freimaurerei,* 2d ed., Aarau, 1906, 138; W. Begemann, *Vorgeschichte u. Anfänge d. Freimaurerei in England,* 2 vols., Berlin, 1909-10, ii, 28-31.

[15] Leslie Stephen, *Hist. of English Thought in the Eighteenth Century,* 2 vols., 3rd. ed., N. Y.— London, 1902, i, 87-9.

Masonic fraternity.[16] It seems significant, too, that, as Keller points out, the semi-official Masonic *Apology* of 1738, decidedly deistic in tone and largely derived from the *Pantheisticon*, was openly published just after the admission of the Prince of Wales into the Masonic fold—an acquisition which practically guaranteed safety and royal protection as well as prestige to the order.[17]

Let us now turn to the carefully drafted Masonic Constitutions. "You shall be true to God and the holy Church, And you use noe heresie nor error," ran the old operative Masons' charges. Then in the speculative Masons' Constitutions comes the sharp contrast: "We leave every Brother to Liberty of Conscience." "A Mason is obliged by his Tenure to observe the Moral Law, as a true Noachida." This is a categorical *moral* obligation. The *doctrinal* obligation is put hypothetically immediately after: "and if he rightly understands the Craft, he will never be a stupid Atheist, nor an irreligious Libertine, nor act against Conscience. In antient Times the Christian Masons were charg'd to comply with the Christian Usuages of each country where they travell'd or work'd." Now note the contrast again: "But Masonry being found in all Nations, even of divers Religions, they are now generally charged to adhere to that Religion in which all men agree"—this last concept is deistic, while the classing of positive beliefs as mere "opinions" in the following clause is characteristic of both deistic and Christian rationalism—"(leaving each Brother to his own particular Opinion) that is, to be good Men and true, Men of Honour and Honesty, by whatever Names, Religions, or Perswasions, they may be distinguish'd". Here again we find the emphasis on moral conduct, religious belief being put in the second place.

"For they all agree in the three great Articles of Noah, enough to preserve the Cement of the Lodge." The religion of Noah antedates the *positive revealed* religion of Moses. "Thus Masonry is the Centre of their Union, and the happy Means of consiliating Persons that otherwise must have remain'd at a perpetual Distance." This was the aim of deistic

[16] ECCLES. REVIEW, June, 1917, lvi, 600-1.

[17] L. Keller, *Die Freimaurerei*, Leipzig-Berlin, 1914, 5-6.

and Christian rationalism—union, peace, and concord among various creeds. "No Quarrels about . . . Religions . . . must be brought within the Doors of the Lodge: For, as Masons, we are of the oldest Catholick Religion above hinted"[18]—again the common creed of all *men* or at least of all *Christians*.

The aversion to physical force in religious matters and the insistence on toleration and liberty of conscience, the emphasis on morality rather than on dogma or creed, the distinction between religion and non-essential dogmatic opinion, the reaction against the strife of creeds, and the desire of religious union by eliminating or compromising or ignoring differences of belief and by seeking a common theological platform—this circle of ideas is distinctly characteristic of English deistic and Christian rationalism of the early eighteenth century. Further, the Constitutions, in stressing the natural, unrevealed religion of Noah, the religion in which all *men* agree rather than that in which all *Christians* agree, in so far borrow from and lean to deistic rationalism, or at least leave the door open to the deist. And through that open door the deist actually entered, as we have seen.[19]

Then, too, the moral code of early Masonry is much more suggestive of the classical Greek and Roman ethical ideal than of the Sermon on the Mount.[20] Besides, there soon appeared an emphatic leaning to the standards of the ancients, a harking back to and frequent quoting from the classic philosophers, and a growing interest in the non-Christian philosophies and religions from Pythagoreanism to the Kabbala, with here and there little flings at "those mean and gloomy Souls, who think that the greatest Piety consists in making Scruples of all kinds, in having the holy Lear and hypocritical Cant of a strait-laced Christian, who not having Discernment enough to see any Thing as it should be, would represent Almighty God,

[18] *New Book of Constitutions of the most ancient and honourable Fraternity of F. and A. M.*, Dublin, 1751, 36, 137, 141; *Constit. of 1738*, London, 143-4, 147; *Constit. of 1723*, repr. N. Y., 1855, 50, 54.

[19] Supra; cf. also R. F. Gould, *Concise History of Freemasonry*, New York and London, 1904, 417.

[20] *Constit. of 1723*, 51-6; *Apology of 1738*, quoted in Keller, *Freimaurerei*, 7 ff.; "Apology for the F. and A. M.", in Scott's *Pocket Companion*, 2d ed., London, 1759, 296-9.

like themselves, for ever with the Brand of Destruction in his Hand. The Masons detest this infernal Spirit." [21]

Weighing all the above facts, we are justified, it seems, in drawing the following conclusion: Early English Masonry, while not exactly the direct offspring of deism, was largely inspired by contemporary rationalism. Some of its ideas were derived from deistic rationalism, although its sympathies were on the whole inclined more to Christian rationalism. It did not exclude the deist from its ranks, but aimed rather at gathering into one fold, deist, Christian rationalist, and conservative Christian.

The later development of English and Anglo-Saxon Masonry is easily followed. Toward the middle of the eighteenth century, English deism declined or appeared to decline, and it remained dormant or masked until the close of the century, when it broke out again. Meanwhile, although "the common sense of the country was entirely on the side of Revelation as against Deism", "theology was for the most part almost as deistical as the deists." [22] Masonry clearly reflects these conditions. The Masonic literature from before the middle of the century on became distinctly Christian in tone, and was honeycombed with references to the "essential" articles of the Christian faith, while marking time on the "unessential" ones.[23]

In 1813 the distinctly Christian teaching was expunged from the English Ritual,[24] but such teaching remained intertwined [25] with Masonic neutrality well into the latter part of the century, and to no small extent still is.[26] The present drift of Anglo-Saxon Masonic teaching is distinctly away from positive Christianity to Unitarianism or Christian theism, and probably the present century will witness a further decided set toward idealistic monism.[27]

[21] "Apol. F. and A. M.", in Scott, *l. c.*, 298 and in G. Oliver's *Golden Remains*, iii, 115-6.

[22] Stephen, *l. c.*, ii, 368-70.

[23] Oliver, *l. c.*, i-v, *passim*; cf., for instance, i, 91, 199; iii, 163-4; iv, 273-5.

[24] Cf. Newton, *l. c.*, 221.

[25] The rise of Romanticism probably had something to do with this. Cf. R. Pound, *Lectures on the Philosophy of Freemasonry*, Anamosa, Iowa, 1915, 47-55 *passim*.

[26] ECCLES. REVIEW, July, 1917, lvii, 50-1.

[27] *Ibid.*, July, 1917, lvii, 52-4; June, 1917, lvi, 691-3.

To sum up. With the qualifications noted in the preceding pages, we may say that the characteristic underlying philosophy of Anglo-Saxon Masonry has been and is a tolerant, rationalistic indifferentism, an indifferentism however that is not absolute but that is limited within the confines of theism.

In eighteenth-century England the rational Christian could meet the deist halfway. Not so in France. No compromise between rationalism and Catholicism was possible. Again, in England genius was for the most part on the side of Revelation. In France it was on the side of infidelity.[28] So French rationalism of the eighteenth century reacted sharply against Christianity and became distinctly skeptical and even largely atheistic.

French Masonry, in the main aligned with the prevailing French rationalism, went through the same phases of development. The rise of the Scottish Rite in France about the middle of the century brought into the order the spirit of aggressive antagonism to Christian beliefs, and before long Masonry came largely under the influence of the Encyclopedists.

Still later the philosophy of Comte spread far and wide through French and most of the rest of Latin Masonry, and the same positivist philosophy continues to pervade the ranks of the contemporary Latin bodies.

Germanic Masonry, while reacting against orthodoxy, has remained on good terms with the rationalist element in German Christianity. It has been very deeply influenced above all by two schools of thought, both rationalistic—the theological rationalism within the modern Lutheran Church, and the philosophical rationalism of the German idealists. At the present day, no authorities are so looked up to by German Masonry, nor so frequently quoted and commented on, as are Herder, Goethe, Lessing, and Fichte.

Let us endeavor to summarize the past and present relations of universal Masonry to modern rationalism. In Catholic countries, where the line of demarcation between the ecclesiastical and the rationalistic viewpoints was sharply defined, Masonry has been and is militantly rationalistic and anti-ecclesiastical. In Protestant countries, where this line of demarca-

[28] Stephen, *l. c.*, i, 89.

tion has not been and is not so sharply defined, where a certain fusion has taken place between traditional Christianity and rationalism, Masonry too has fused and still fuses with the Churches to a large extent, in the main however manifesting the closer affinity with the rationalistic elements in Protestantism, although it was in turn for a time influenced by orthodox Protestant beliefs. Or, to view the field from another angle, Masonry has largely reflected and still largely reflects the prevailing local rationalism. In Anglo-Saxon countries, it has been, like the prevailing rationalism, mainly theistic, indifferentistic, tolerant. In Germany, it has, like the prevailing rationalism, stressed morality and religious feeling at the expense of creed, and has tended strongly toward idealistic monism. In Latin lands, it has, like the prevailing rationalism, tended distinctly to agnosticism and positivism, and even to materialism and atheism.

In view therefore of the parentage, the life history, the present status, and the recent drift of Masonry, we seem to be justified in looking upon the fraternity as being, fundamentally, *an organized embodiment of the spirit of rationalism.*

Of course, as I have tried to emphasize, many Masons give no thought to Masonic philosophy; many also are eminently conservative in their Christian beliefs; for a long period too the underlying rationalism was, in Anglo-Saxon Masonry at least, much obscured by incrustations of traditional Christian dogmas. In venturing however upon the above generalization, I have had in mind, not individual Masons or groups of Masons, not particular times or places, but the broad dominant tendency of the international two-hundred-year-old organization as such.

Comte endeavored to erect rationalism into a religion with a religious cult. He failed. Haekel and his school are attempting the same task. Whether or not they will succeed, remains to be seen. But Masonry has largely succeeded along this line. It has its elaborate symbolism and ritual, its creed and ethical code, its temples and altars and priesthoods. Whether or not we call it a religion is largely a matter of words. Masons themselves are not at one on the point, but they all agree that their fraternity, if not *a religion*, is at least *religion*, or has a *religious basis*. Bearing in mind the society's underlying philosophy, may we not call Masonry,

if not a religion of rationalism, at least *religion built upon a rationalistic basis?*

"The Papal See," wrote Hettner, "with the keen insight particularly characteristic of it in ecclesiastical and political matters, perceived in the clearest manner the inmost essence of Freemasonry. The Papacy banned it as early as 1738, and expressly on the ground that the order was based not on ecclesiastical but on purely human foundations; 'affectata quadam contenti honestatis naturalis specie,' as the Papal Bull put it."[29] Not otherwise spoke Leo XIII in 1884 when he referred to Masonry as "naturalism". The oaths, the secrets, the ritual, and such things, are minor matters; the essential part of Masonry from the Catholic standpoint is its philosophy.

"Protestantism is from the religious viewpoint only half of what Freemasonry is in entirety,"[30] as a Mason has succinctly expressed it. Catholicism rests on a synthesis of the three authorities of the Living Voice, the Written Word, and reason. Protestantism rejected the Living Voice and fell back on the Written Word and reason. Rationalism further rejected the Written Word and fell back on reason alone. Naturally, the cleft between Catholicism and a society founded on rationalism is still wider than the cleft between Catholicism and Protestantism.

THE MASONIC IDEAL.

Rationalism is only one phase, the intellectual or religious phase, of a far larger movement, the movement making toward greater individual autonomy in all human activities. Because one man is a biped, fifty men do not make a centipede, remarks the genial Mr. Chesterton. Nevertheless there is a certain analogy between the life history of the individual human being and the life history of nations and races. Nations and races, like individuals, as they grow in culture, education, and wealth, develop a heightened sense of personality, a deeper self-consciousness, become more and more restive under outward restraint, and feel more acutely the fascination and witchery of freedom and self-reliant autonomy. At any rate, many if not most of the momentous changes that have marked the last half

[29] Hettner, *l. c.*, i, 216; cf. Sassenbach, *l. c.*, 24, 53-6.

[30] *Latomia*, quoted by Sassenbach, *l. c.*, 57.

millenium or more of Western civilization have centred round the struggle for freedom.

In the domain of ideals as in the domain of thought, Masonry has never been distinctly original or creative. Its function has been that of a mirror, or, to be more exact, of a lens. It has gathered together and focussed a good proportion of the scattered forces engaged in the quest of individual autonomy. And on the wings of this magic word of liberty, Masonry has soared into its place in the sun. Its main goal has been *the loosening within certain varying limits of the prevalent restrictions on individual liberty*; or, to express it affirmatively and more briefly, its practical ideal has been the attainment of *individual autonomy*.

The grounds for this generalization are found not only in the patent activities and explicit utterances of Masonry, but also in the society's reactions to non-Masonic movements and organizations. Before reviewing these grounds, we may premise that liberty may mean many things. Latin Masonry in particular frequently uses this shibboleth to cover some queer forms of what the average American citizen would call license or oppression.

Liberty, freedom, independence, autonomy—no words are of such frequent occurrence in Masonic literature as these. They turn up everywhere. And not only are they the most often met with, but the general idea they convey is the most fundamental in the Masonic purview. It is the master key that unlocks nearly all the doors in the labyrinthine but consistently designed Masonic temple.

1. Religious ideal. This has been treated at length in the foregoing section on Masonic thought. The autonomy and self-sufficiency of the individual reason are stressed. Dogmas binding in conscience tend to be rejected, while ecclesiastical teaching or governing authority is as a rule distinctly and often indignantly repudiated.

2. Ethical ideal. Anglo-Saxon Masonry in the main holds the moral law to be a command of divine authority, but there is a tendency to ignore or expressly reject the idea of divine sanction, particularly the sanction of divine punishment. Obedience to the moral law should be the voluntary response of love to love. A divine threat brings moral coercion to bear

upon the individual. The growing monistic trend in Anglo-Saxon Masonry puts still farther into the background the pressure of divine moral coercion and leaves the individual still more self-reliance and autonomy in his moral pursuits. The Scottish Rite lays stress on moral conduct as the means of freeing ourselves from the slavery of the passions.

German Masonry rejects materialism, because the mechanical interpretation of life robs man of his freedom and free will and makes a puppet of him. It likewise largely rejects what it considers the traditional Christian conception of a divine world-ruler, because this conception tends to make a slave of man.[31] The pantheistic and quasi-pantheistic tendencies, so common in the German fraternity, leave free rein to the course of independent and self-reliant virtue, and incidentally give rise to a certain ethical exhilaration that is perhaps the chief emotional attraction of the pantheistic philosophy of life.

Latin Masonry, in so largely accepting materialistic monism, has had in so far to sacrifice the idea of free-will, but on the other hand, in the pursuit of its ethical ideal, it is freed from the constraint of divine authority.

3. Domestic ideal. On the subject of domestic freedom, as instanced in divorce, Anglo-Saxon and German Masonry as such have no particular creed. Pike and many other Masons *personally* agree to a great extent with the Catholic Church on the divorce question.[32] In the lands, however, where legislation permitting divorce did not or does not already obtain, Latin Masonry has in recent decades consistently pressed for the enactment of such legislation—at times even on the mere ground of mutual consent—which would give greater freedom to the married.[33]

4. Political ideal. The fairly consistent advocacy of political freedom by most of Masonry has been treated somewhat at length in a preceding article.[34]

[31] ECCLES. REVIEW, June, 1917, lvi, 605-6, 612-3; cf. also Z., in *Die Grenzboten*, Berlin, 1910, 69. Jahrg., 2. Vrtljr., 301.

[32] "Reply to Leo XIII", in M. R. Grant, *True Principles of Freemasonry*, Meridian, Miss., 1916, 297-8.

[33] ECCLES. REVIEW, June, 1917, lvi, 614; July, 1917, lvii, 63, 64; cf. also A. J. Naquet, *Le divorce*, 2d ed., Paris, 1881; *La loi du divorce, ibid.*, 1903; *Bauhütte*, Frankfurt a. M., 1899, xlii, 125 and 1901, xliv, 195; M. Le François, *Le plan maçonnique*, Lille, 1905, 54-5.

[34] ECCLES. REVIEW, July, 1917, lvii, 44-9.

5. Politico-religious ideal. The separation of Church and State has been advocated by universal Masonry with the view of freeing the State from the influence of the Church, and of making it impossible for ecclesiastical organizations to use the physical force of the State in the interest of the Church. So far, so good. In Latin Masonry, however, where the politico-religious phase of the brotherhood's program dominates all others, the kind of separation of Church and State aimed at is in reality a firm control of the Church by the State, a shackling of the Church in her legitimate sphere, and a utilization of the secular arm in the interest of irreligion and anti-Catholicism.

As the Latin Masons' chief concern in the politico-religious field is with education, let us try to grasp their viewpoint. "It is true that clericalism and Roman Catholicism are fundamentally the same thing." But do not try to destroy it all at once. The task is too big. Take it piecemeal. "First of all let us deal with the religious congregations. It is the congregations that we find first in the fields of education and charity. They are the advance guard of the clerical army." [35] It may at first sight appear intolerant to suppress the congregations. But no. Liberty necessarily has its limits. Liberty to work harm is license, and the congregations do harm to their own members, to society at large and to those who do not belong to the congregations. Hence "it is necessary to destroy them entirely." [36]

Education must be lay as well as compulsory, for if you allow schools in which religion is taught, "you will see the children frequent them" instead of the public schools,[37] and three-quarters of the children of the elementary grades would come under clerical control.[38] It may look like oppression to deprive the parents of the right to secure for their children a religious education. But here again, no. "What right has a father to impose this or that religion, this or that doctrine on his son? . . . Strictly speaking, you have no right to teach any but demonstrated truths. . . . Thus we ought to safeguard

[35] F.·. A.·., in *Bull. du Gr.·. Or.·. de Belgique*, 1901, 68, quoted in L. Mallié, *La Maçonnerie belge*, Bruxelles, 1906, 227-8.

[36] Limousin, in *L'Acacia*, Paris, 1903, i, 140-59.

[37] Grün, quoted by Mallié, *l. c.*, 180.

[38] *Bull. Gr.·. Or.·. de Belgique*, 1892-3, 98-9, quoted *ibid.*, 195-6.

the absolute liberty of this defenceless creature, the child, against any and all propagandists, be they Christians or Jews, Protestants or Mohammedans." [39] This view was not peculiar to the writer, but was and no doubt is largely shared by "the younger generation" of his Masonic confrères.[40]

The quotations speak for themselves. The point I wish to emphasize is this: the concept of liberty is so fundamental in the Masonic ideal that even where extreme measures of what we in America would call intolerance and oppression are advocated and carried into execution, this is done in the name of liberty, and the Masonic apologist's chief interest is ostensibly to square his extremist program with the concept of liberty.

Let us touch briefly on what we may call Masonic reactions. They will illustrate the same point. Masonry has shown a marked sympathy with the ancient mystery cults. This is partly due no doubt to the rich symbolism and a certain esotericism which characterized them, but we may also recall that these cults were not state-enforced, had no binding dogmas in the proper sense, allowed their devotees full freedom of thought, and claimed little or no real authority for their priesthoods. Masonry again draws largely upon the ancient philosophies and religions, particularly Neo-Platonism and that strange hybrid, Gnosticism. These philosophies were often at odds with the orthodox priesthoods of the day, while Neo-Platonism and Gnosticism bitterly antagonized early dogmatic Christianity. Incidentally we may note that here and there in modern Masonic literature even the universities are gently scored for their scientific dogmatism.[41]

Masonry has fused with Protestantism, at least with the more or less rationalistic wing of Protestantism, in proportion as Protestantism has in various lands drifted away from binding orthodoxy. With orthodox Protestantism it is often at odds. It has sharply reacted against Roman Catholicism, and even against Greek. And where it attacks Catholicism, it does so almost exclusively on the theme of liberty, and only very rarely

[39] A. Bellanger, in *L' Acacia*, i, 1903, 225.

[40] Limousin, *ibid.*, 556-68. Cf. also the excellent summary of the whole question by M. Le François, in *Revue de Lille*, 1908-9, xxvii, 3d ser. iii, 31-59, 122-31 and in his *Plan maçonnique*, 9-44.

[41] Oswald Wirth, *La Franc-Maçonnerie rendue intelligible à ses adeptes Le livre de l'apprenti.* Paris, [1894], 2.

for ethical failings. The society's reactions, sympathetic and antagonistic, to actual governments are in the main controlled, as we have seen, by the same law of liberty, or what at times and in places Masonry considers liberty.

The foregoing summarized evidence, pointing to the concept of individual autonomy as the dominant one of Masonry, could easily be reinforced, did space permit. As Catholics, we can sympathize with a large part of this program of liberty, but on the other hand we should call certain sections of it by other names.

Masonry and Socialism.

In its quest of freedom Masonry failed to champion one important phase of freedom, and this failure may prove the society's undoing. Give us individual freedom, religious, intellectual, ethical, and political, and all will be well with the world. This has been the ever-recurring burden of the battle-hymn of Masonry. Not at all, reply Marx and his legions; you are leaving the prince out of the play. Your boasted freedom has brought prosperity to the bourgeoisie, but has reduced the masses to slavery. You did well in your day. You won your spurs—but you have lost them. We are going to use the conquests you have made to attain the final and supreme victory, the unshackling, especially the economic unshackling, of the proletariat.

The antagonism is deep-rooted. It is first of all a social and economic one. The last two centuries or more have been marked chiefly by the rise of the bourgeoisie, of the middle classes, to supremacy over the aristocratic and regal groups. Now comes the further step, the struggle of the working classes, the masses, the proletariat, for supremacy over the bourgeoisie. Masonry's associations, sympathies, and interests have been with the middle classes, Socialism's are with the working classes.

Masonry in its infancy was largely aristocratic in membership, and English and Prussian Masonry are still partly so. But the great bulk of Masons are recruited from the bourgeoisie.[42] This is particularly the case among the Latins; and

[42] Eccles. Review, June, 1917, lvi, 592-3; cf. also Mallié, *l. c.*, 148, 150, 152-3; *Bull. des travaux du S. C. de Belgique*, no. 28, pp. 202, 244; *Latomia*, Leipzig, 1898, xxi, 44; *Freemason's Repository*, Providence, R. I., 1894-5, xxiv, 9.

even in the United States fraternities like the Odd Fellows and Knights of Pythias are nearer to the masses than is the Masonic fraternity. Broadly speaking, Masonry represents the well-to-do and educated middle classes. It manifests a certain aloofness from the masses; it claims the responsibility of leadership; and it tends to advocate government by the more educated of the people. It is to a certain extent exclusive, not only as being a secret society, but as selecting its candidates and passing upon their fitness before admitting them. Being recruited from the bourgeoisie, its interests and hence its economic views are largely the interests and economic views of the bourgeoisie. Being inspired largely by rationalism and the ideal of individual liberty, it has been inclined apparently to rest content with the *laissez-faire* economic theory which was the offspring of rationalism,[43] and which jumps with the ideal of individual liberty; and which incidentally has gone far to advance the material interests of the bourgeoisie. Being mostly a fairly prosperous group, Masons have naturally considered that true happiness comes not from material prosperity, but from idealistic sources. Having largely attained the ends the society set itself out to attain, it has, except in parts of Latin Masonry, become conservative and desirous of maintaining the *status quo*.

Socialism on the contrary recruits chiefly from the proletariat. Broadly speaking, it represents the less prosperous element in our midst, most of whom have not had the advantages of education. Its sympathies are frankly with the masses; it claims leadership for the masses, and advocates government by the masses. As an organization, it is neither secret nor exclusive, but rather the reverse. Being recruited from the proletariat, its interests and economic views are those of the proletariat. Representing the victims of the *laissez-faire* policy, it has in so far rejected this phase of rationalism and of individual liberty, and substituted the theory of popular ownership of industries as making for the material interests of the proletariat, against the well-to-do bourgeoisie. Being mostly poor in this world's goods, the Socialists have naturally emphasized material interests as a source, if not the chief source, of happiness. Their theory of economic justice being

[43] Stephen, ii, 321-2.

still far from realization, they are not content with the *status quo* and are in so far revolutionary.

In the second place, one of Masonry's avowed objects is to unite and reconcile men of various views, interests, creeds, classes, nations, and races. Fraternity is one of its cardinal virtues. Socialism, the more radical wing in particular, preaches on the contrary class hatred and class war.

In the third place, Masonry aims at the minimum of restriction on personal liberty. But most independent observers are of the conviction that the Socialists' scheme of government would very largely restrict personal liberty. Akin to this is the fact that Masonry aims at the development and betterment of the individual primarily, while Socialism rather deals primarily with the group.

Finally, Socialism's sympathies with irreligion and materialism have served to repel the Anglo-Saxon and Germanic Masonic bodies, although these sympathies have been a bond of union with the Latin bodies.

Let us now pass from ideas to facts. In the United States, Socialism does not oppose Masonry, nor on the other hand does the latter ever require an applicant to renounce Socialism. Some Masons are Socialists, but it seems that " for the most part, the majority of Masons would be found to have decidedly capitalistic leanings." [44] The subject is little discussed by American Masons. Apart from occasional expressions of neutrality or sympathy,[45] most of the references I have met are unfavorable to Socialism, some vehemently so.[46] At times it is bracketed with communism.[47]

The German Masons are openly opposed to the Socialist movement, chiefly, so it appears, on the ground of its materialistic philosophy and its limitation of individual liberty.[48]

[44] Rich. Pride, then editor, in *American Tyler-Keystone*, Ann Arbor, Mich., 1912, xxvi, 537; cf. R. C. Wright, *ibid.*, 536-7.

[45] *Ibid.; New Age Magazine*, Washington, D. C., 1915, xxiii, 55-7, and 1917, xxv, 31-3.

[46] *New Age*, 1914, xxi, 158 and 1917, xxv, 21, 33; *Amer. Tyler-K.*, xxiii, 172. Pound, *l. c.*, 78-9, Cf. Newton, 248-9, and Pike, *Morals and Dogma*, 53.

[47] J. D. Richardson, *Allocution of 1903*, Washington, 1903 25. Cf. also *Amer. Tyler-K.*, xxiii, 172.

[48] Keller, *Freimaurerei* 124-5. Cf. also, ditto, *Die geistigen Strömungen d. Gegenwart*, 3. Aufl., in *Vortr. u. Aufsätze aus d. Comenius-Ges.*, xviii. Jahrg., 5. Stück, Jena, 1910, 6; D. Bischoff, *Soziale Frage, ibid.*, XVI Jahrg., 2 Stück, Jena, 1908, 21-38; J. G. Findel, in *Signale f. d. deutsche Maurerwelt*, June, 1903,

Socialism, as noted above, has a good deal more in common with Latin Masonry than with Anglo-Saxon and Germanic, and in fact a certain *rapprochement* or coalition between Socialism and Masonry has obtained for a couple of decades in some of the Latin countries. This partial *rapprochement* was seemingly brought about by two causes. First, the Socialist Party was rapidly becoming a formidable rival of the Liberal, or, as it is called in France, the Republican Party, with which Masonry is identified.[49] Secondly, Masonry feared a coalition of the Catholic and Socialistic forces,[50] particularly after the publication of Leo XIII's Encyclical *Rerum novarum* on labor. At any rate the process of coalescence was distinctly accelerated, by the French and Belgian Masons in particular, just about the date of the Encyclical.

The advances of Masonry were not received entirely in good part. Many leading Socialists, it is true, became Masons, and vice versa. But the masses remained aloof. Agreement on a political platform was not found quite feasible. So the common issue was shifted to anti-clericalism.[51] "La franc-maçonnerie unie au parti socialiste réaliserait enfin la destruction définitive des cléricalismes." [52] But even in spite of this strong bond of sympathy, the fundamental antagonism between the two forces has checked full coöperation.[53] Both Masonry and Socialism are elastic, but this elasticity has its limits.

Recently Socialism has shown a tendency explicitly to repel the advances of Masonry. It is true that at the congress of French Socialists at Lyons five years ago the party by a nearly unanimous vote decided that its members should be left free to become Masons or not, but on the other hand the Neuchâtel Socialists about the same time voted in considerable majority

quoted in *L'Acacia*, i, 649; Neumann, in *Bauhütte*, quoted in *Amer. Tyler-K.*, xxvi, 468; E. Schultze, *Die Kulturaufgaben d. Freimaurerei*, Stuttgart-Berlin, 1912, 169, 209.

[49] Houzeau de Lehaie, elected Gr.·. M.·. of Gr.·. Or.·. of Belgium in 1893, quoted in Mallié, *l. c.*, 152-3; *ibid.*, 148, 150. Cf. Poppaert, in *Bull. Travaux du Supr. C. de Belgique*, no. 30, pp. 20, 22.

[50] Desmons, *ibid.*, no. 28, pp. 200-4; Blatin, quoted by Le François, *Plan maç.*, 131.

[51] Mallié, *l. c.*, 153, 159-60, 164.

[52] A. Lebey, "Le socialisme et la franc-maçonnerie," in *Revue socialiste*, Paris, 1910, lii, 256; cf. 259.

[53] Le François, *l. c.*, 131-2; Lebey, *l. c.*, 257, 363-4; *L'Acacia*, i, 128-35, 160-71, 412-3.

not to accept for public office any member of a secret society.[54] More recently, at the Italian Socialists' party congress of 1914, 27,378 voted to expel Masons from the party, 2,296 voted to demand that they withdraw, 2,485 considered that the question did not concern the party, and only 1,819 favored an alliance with Masonry.[55]

Will Latin Masonry go in outright for collectivism? Le François thinks it will, if it be obliged to do so in order successfully to combat Catholicism.[56] Sassenbach, a Socialist, thinks not. "Individual Masons may be Socialists, but Masonry as such will never exercise a socialistic activity. No one can escape from his own skin, nor can the Masonic brethren. . . . Masonry was revolutionary so long as the bourgeoisie had cause for being revolutionary; as the widest bourgeoisie circles became reactionary, the Lodges became so too. It is nonsense to say that contemporary Masonry is revolutionary or works along real socialistic lines. Its activities are closely bound up with the thoughts and sentiments of the bourgeoisie from which it is recruited. And the bourgeoisie of to-day is reactionary." [57]

The Vitality of Masonry.

A few words in conclusion on the popularity, the power, the vitality of Masonry. In Anglo-Saxon and Germanic lands particularly the sources of this popularity are largely the attractions of club-life and goodfellowship, as well as the advancement of personal interests.

Latin Masonry, on the other hand, is more of a political party. It is splendidly organized, and in turn is an expert organizer of scattered forces, as it proved, for instance, in the Portuguese Revolution of 1910, when it performed the task of uniting for common action the Carbonaria, the Acacia group, the Young Portugal Party, and the other isolated revolutionary forces.[58] It is an elastic organization and readily enters into alliance with other groups, as, recently, with Social-

[54] *Alpina* (Switzerland) of March 15, 1912, quoted in *Amer. Tyler-K.*, xxvi, 535.

[55] W. E. Walling and others, *The Socialism of To-day*, N. Y., 1916, 92; *Le mouvement socialiste*, Paris, Jan.-June, 1914, xxxv, 362-3.

[56] Le François, *l. c.*, 133.

[57] Sassenbach, *l. c.*, 70-1.

[58] F. Lorenzo y Díez, Portugal (*Cinco años de República*), Madrid, 1915, 39-40.

ism, or as, at the time of the French Revolution, with republicanism and Jacobinism—although its sympathies were then at first with constitutional monarchy.[59] It does not exactly dominate or control by sheer numbers the political situation in Latin countries, but is the thoroughly organized minority within the Liberal party, which works more or less as a unit, and coöperates with and to a certain extent swings the party.[60] It forms a minority, but an able and aggressive minority, within the Liberal party, and in turn the Liberal party can and does often carry through measures against the wishes of a majority of the people. The control of majorities by minorities is one of the commonplaces of political history, and Latin Masonry is an able, elastic, aggressive, and strongly organized minority. Its power has no doubt been frequently overestimated, but, on the other hand, its power is considerably greater than its numerical force.

Beyond, however, and beneath these social, economic, and political factors, we may, I think, safely say that Masonry has fundamentally appealed to and kept its hold upon modern generations, because it is the embodiment of a philosophy, the philosophy of rationalism, and of an ideal, the ideal of individual autonomy—a philosophy and ideal with whose growth Masonry has kept pace and in whose prosperous fortunes in the last two hundred years Masonry has bountifully shared.

What of the fraternity's future? In proportion as religious and political freedom become universal, will Masonry, for want of a goal still to be struggled for, languish, or be converted, as has largely been the case in Anglo-Saxon lands, into a society for relief, goodfellowship, and self-interest? Or, as a French writer puts it, will there still be work for Masonry to do so long as the masses remain "croyants et soumis"[61] and refractory to rationalism? Or will the proletariat under the flag of Socialism or some similar flag succeed in its battle for supremacy, and cripple and strangle the bourgeoisie's hegemony, and, with it, Masonry's power?

"We shall know when we find out"—and perhaps twenty-first-century humanity will be the first to find out.

JOHN M. COOPER.

Washington, D. C.

[59] Belletti, *l. c.*, 476.

[60] Hiram, in *L'Acacia*, i, 8, 178-80, 183-5, 187.

[61] *L'Acacia*, i, 9-10.

Analecta.

ACTA BENEDICTI XV.

EPISTOLA.

TERTIARIIS SAECULARIBUS S. FRANCISCI DATUR FACULTAS BENEDICTIONIS SEU ABSOLUTIONIS RECIPIENDAE INTRA OCTIDUUM FESTIVITATUM QUIBUS EA EST ADNEXA.

BENEDICTUS PP. XV.

Ad perpetuam rei memoriam.—Quae omnia ad Ecclesiae thesauris facilius perfruendum spectent, ea de more Romanorum Pontificum praestare libenti quidem animo solemus. Itaque cum dilectus filius Iosephus Antonius a S. Ioanne in Persiceto, Procurator et Commissarius Generalis Ordinis Fratrum Minorum Capulatorum, humiles ad Nos preces admoverit, ut saecularibus tertiariis S. Francisci exoptatum privilegium concedere dignaremur; Nos, quibus sane est compertum, quot laudes inclytus hic tertiarius Franciscalis Ordo sibi in Ecclesiam et in civilem communitatem comparaverit, piis hisce precibus benigne obsecundamus. Quare de omnipotentis Dei misericordia ac SS. Petri et Pauli, Apostolorum Eius, auctoritate confisi, et audito quoque dilecto filio Nostro S. R. E. Card. Poenitentiario Maiore, omnibus ac singulis saecularibus fratribus tertii Ordinis S. Francisci Patris, ubicumque degentibus, facultatem apostolica auctoritate Nostra praesentium tenore facimus, cuius vi Absolutionem seu Benedictionem excipere,

servatis de iure servandis, valeant, quolibet die intra octiduum earum festivitatum, quibus eadem Benedictio est adnexa. In contrarium non obstantibus quibuscumque. Praesentibus perpetuo valituris.

Datum Romae apud sanctum Petrum, sub annulo Piscatoris, die XIV aprilis MCMXVII, Pontificatus Nostri anno tertio.

P. CARD. GASPARRI, *a Secretis Status.*

SUPREMA SACRA CONGREGATIO S. OFFICII.

DE SPIRITISMO.

Feria III, loco IV, die 24 aprilis 1917.

In plenario conventu habito ab Emis ac Rmis Dnis Cardinalibus in rebus fidei et morum Inquisitoribus Generalibus, proposito dubio: "An liceat per *Medium*, ut vocant, vel sine *Medio*, adhibito vel non hypnotismo, locutionibus aut manifestationibus spiritisticis quibuscumque adsistere, etiam speciem honestatis vel pietatis praeseferentibus, sive interrogando animas aut spiritus, sive audiendo responsa, sive tantum aspiciendo, etiam cum protestatione tacita vel expressa nullam cum malignis spiritibus partem se habere velle."—Iidem Emi ac Rmi Patres respondendum decreverunt: "*Negative* in *omnibus.*"

Et Feria V, die 26 eiusdem mensis, Ssmus D. N. D. Benedictus Div. Prov. PP. XV relatam sibi Emorum Patrum resolutionem adprobavit.

Datum Romae, ex aedibus Sancti Officii, die 17 aprilis 1917.

Aloisius Castellano, *S. R. et U. I. Notarius.*

SACRA CONGREGATIO DE RELIGIOSIS.

INTERPRETATIO DECRETI "CUM DE SACRAMENTALIBUS."

In articulo V Decreti *Cum de Sacramentalibus* diei 3 februarii 1913 statutum est: "Si qua religiosa ad animi sui quietem et maiorem in via Dei progressum, aliquem specialem confessarium vel moderatorem spiritualem postulet, erit facile ab Ordinario concedendus; qui tamen invigilabit ne ex hac concessione abusus irrepant; quod si irrepserint eos caute et prudenter eliminet, salva tamen conscientiae libertate".

Circa hunc articulum proposita sunt S. Congregationi de Religiosis sequentia dubia:

I. An confessarius specialis seu spiritualis moderator pro aliqua religiosa deputatus iuxta art. V Decreti *Cum de Sacramentalibus*, valeat perpetuo in suo munere permanere, vel potius concedendus sit ad tempus praefixum.

II. An deputari valeat in confessarium specialem seu conscientiae moderatorem alicuius religiosae, qui in decurso triennio confessarii ordinarii communitatis munere functus sit, nondum a cessatione praedicti officii anno expleto.

Emi Patres Cardinales huius S. Congregationis de Religiosis, tota rei ratione mature perpensa, in plenario coetu habito die 20 aprilis currentis anni 1917 responderunt:

Ad primum: Specialem confessarium seu moderatorem spiritualem concedendum esse non ad tempus praefixum, sed donec perduret iusta causa necessitatis vel utilitatis spiritualis religiosae, quae postulaverit, ad normam Decreti *Cum de Sacramentalibus*, sub n. 13.

Ad secundum: Affirmative.

Facta autem de hisce omnibus relatione ab infrascripto Secretario Sacrae Congregationis, in audientia diei 22 eiusdem mensis aprilis, Sanctitas Sua Emorum Patrum sententiam benigne ratam habuit et confirmavit.

I. Card. Tonti, *Praefectus.*

L. * S.

✠ Adulphus, Ep. Canopitan., *Secretarius.*

SACRA POENITENTIARIA APOSTOLICA.

Sectio de Indulgentiis.

Vulgantur Documenta quaedam Concessionis Indulgentiarum.

I.

" Cor Iesu Eucharisticum, adauge nobis fidem, spem et charitatem ".

Concedimus indulgentiam trecentorum dierum fidelibus praedictam invocationem devote recitantibus.

Ex Aedibus Vaticanis, die 5ª aprilis, Feria V in Coena Domini, anno 1917.

BENEDICTUS PP. XV.

Praesentis concessionis authenticum documentum, prout de iure, exhibitum fuit Sacrae Poenitentiariae Apostolicae, Sectione de Indulgentiis, hac die 17 aprilis 1917.

In fidem, etc.

Bernardus Colombo, *S. P. Regens.*

L. * S.

II.

" 1. Signore nostro, Gesù Cristo, noi ricorriamo a Voi; Dio santo, Dio grande, Dio immortale, abbiate pietà di noi e di tutto il genere umano. Purificateci dai nostri peccati e dalle nostre debolezze col Vostro Sangue divino. Amen.

" 2. Gesù mio, in Voi credo, in Voi spero, Voi amo, a Voi mi dono.

" Madre mia santissima, datemi confidenza in Voi.

" Quando, Gesù mio, vedrò la Vostra bella faccia?

" O Maria, Voi siete la fortezza mia, la liberazione, la pace e la salute mia."

Concediamo trecento giorni d'indulgenza, applicabili alle anime del purgatorio, per ogni volta che si recitano queste preghiere.

Dal Vaticano, 21 dicembre 1916.

BENEDICTUS PP. XV.

Praesentis concessionis authenticum exemplar huic S. Tribunali Poenitentiariae Apostolicae, Sectione de Indulgentiis, prout de iure exhibitum fuit.

In fidem, etc. Die 20 aprilis 1917.

Bernardus Colombo, *S. P. Regens.*

L. * S.

ROMAN CURIA.

OFFICIAL LIST OF RECENT PONTIFICAL APPOINTMENTS.

26 February: Monsignor Daniel M. Gorman, LL.D., of the Archdiocese of Dubuque, made Protonotary Apostolic *ad instar participantium.*

27 February: Monsignor Arthur M. Clark, A.M., of the Archdiocese of Dubuque, made Domestic Prelate.

11 March: Monsignor Patrick M. Cushnahan, V.G., of the Diocese of Salt Lake, made Domestic Prelate.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month are:

LETTER OF POPE BENEDICT XV permitting the secular members of the Third Order of St. Francis to receive the Blessing or Absolution on any day within the octaves of those feasts to which the Blessing is attached.

SUPREME S. CONGREGATION OF THE HOLY OFFICE issues a decree forbidding attendance at spiritistic séances of any kind.

S. CONGREGATION OF RELIGIOUS answers two doubts concerning the decree *Cum de Sacramentalibus*, on the confessors of religious.

S. PENITENTIARY APOSTOLIC gives the text of six short indulgenced prayers.

ROMAN CURIA officially announces recent pontifical appointments.

NEWMAN'S ARGUMENT FROM CONSCIENCE FOR THE EXISTENCE OF GOD.

To the Editor, THE ECCLESIASTICAL REVIEW.

In an article entitled "The Native Capacity of Reason to Know God", which appeared in THE ECCLESIASTICAL REVIEW for June, 1917, there is a passage upon which I hope you will allow me to make one or two comments. I do not write with any controversial purpose, but in order to correct a mistake, which, quite contrary to Father Harrington's intention, may result in a grave injustice to one of the ablest and staunchest defenders of Catholic Truth in the nineteenth century.

The passage I refer to is the following: "It [the argument from conscience] has a fine tinge of Modernism about it, although Newman himself would be the last to support such a movement in Catholic philosophy . . . Conscience is not an inner sense by which we perceive religious truths. This is the doctrine of Schleiermacher. It is Newman's theory pressed to its logical conclusion. It finds expression in the subconscious immanence of the Modernists, and in practice it opens

wide the door to every kind of religious extravagance" (pp. 578-9).

The argument from conscience, as employed by Newman and many Scholastic authors, bears no relation whatever, even the remotest, to the subconscious immanence of the Modernists. The argument from conscience amounts very briefly to this: Every man, whatever his condition or religion, is conscious that some things *must* be done, and some things *must not* be done, that he *ought* to do this, and he *ought not* to do that. When he does what he ought to do, he is conscious that his action is approved; and when he does what he ought not to do, he is conscious of being rebuked. Mankind has in all ages of the world called this approval and rebuke the voice of conscience. But what is implied in this consciousness of "must" and "ought", in this imperious, constraining obligation from which, in spite of our utmost efforts, we cannot escape? There must be a Being, to whom we are subject in all our thoughts, words, and actions, an all-seeing Judge, supreme and absolute, independent of us, upon whom we are utterly dependent, who passes judgment upon all the details of our conduct.

This description does not do justice to the argument from conscience,—far from it; it is only a faint and inadequate outline. But meagre as it is, it is sufficient to show that the argument from conscience has not a tinge of Modernism about it. The philosophy of Modernism is subjectivistic; it is a hodge-podge of Kantianism, Pragmatism, and Bergsonism. This philosophy *denies* that we can prove the existence of an all-seeing, supreme Judge, who is independent of us.

Some remark should be made upon the following words of Father Harrington: "Conscience is not an inner sense by which we perceive religious truths. This is the doctrine of Schleiermacher." It is true that we cannot perceive *all* religious truths by means of conscience. But starting with the dictates of conscience we can arrive at a knowledge of many *natural* truths of religion, as distinguished from supernatural truths. In Wilmers's *Handbook of the Christian Religion* occur the following passages: "Natural religion would teach, for instance, that God is our Creator and our last end; that He is wise, powerful, bountiful; that there is a difference between good and evil; that we owe God homage; that murder

and theft are wrong; etc. A man who reflects on himself and on nature around him may gain such truths by the *light of reason*" (p. 4). "Revelation is *natural in form* when it is communicated through nature. . . . From the created universe we infer the existence of the Creator as well as His power, wisdom, and goodness. From conscience, which approves some actions as good, and condemns others as evil; which restrains us from the latter, and urges us on to the former; which rebukes us for these, and commends us for those—we infer the existence of a divine law-giver, judge, and avenger" (p. 7).

Schleiermacher's error, which is the error of the Modernists, did not consist in asserting that we could learn some of the natural truths of religion from conscience, but in maintaining that the distinctive truths of *Christianity* could be acquired without the aid of a supernatural revelation.

The following words of Father Harrington also call for comment: "'Though,' he [Newman] says, 'if I lost my sense of the moral deformity of my acts, I should not therefore lose my sense that they were forbidden to me.' But we know that conscience speaks to us because we have a knowledge of God or His laws from other sources, for example that certain things are wrong, intrinsically evil, against the natural law, and certain things are wrong, because they are prohibited, whereas if they are not prohibited to us, our reason could see nothing in them but good" (p. 579). This last sentence is allowed to stand without proof, though it is very far from self-evident. In fact, unless it is qualified, it is not true. I may be mistaken, but I understand Father Harrington to say that we cannot know from conscience that certain things are intrinsically evil, unless we have a knowledge of God or His laws from other sources. But it is a fundamental doctrine of Christian ethics that we can know from conscience that certain actions are intrinsically evil whether we know that God has forbidden them or not. Such actions are wrong in themselves, not because they are forbidden. In delineating what conscience teaches us concerning God, Newman confines himself to acts which are intrinsically evil or intrinsically good. Father Harrington has not accurately quoted Newman. In the passage from which Father Harrington quotes, Newman refers distinctly to acts of *dishonesty*. These are Newman's words:

"Though I lost my sense of the obligation which I lie under to abstain from acts of dishonesty, I should not in consequence lose my sense that such actions were an outrage offered to my moral nature. Again; though I lost my sense of their moral deformity, I should not therefore lose my sense that they were forbidden to me" (*Grammar of Assent*, p. 106).

Newman is not alone in laying stress on the argument from conscience. Many scholastic writers have used it. Moreover, this is not the only argument employed by Newman. He also has recourse to the argument from the order in the visible universe and to the argument for a First Cause.

When the Encyclical on Modernism appeared, the Modernists in England exhibited an extreme anxiety to associate Newman with themselves. During January, 1908, I published in the London *Tablet* a series of articles in answer to their contentions. It would indeed have been a tremendous advantage to them, could they have connected with their cause a man of such keen and penetrating intellect as Newman. But their efforts were futile. Pope Pius X put an end to their hopes by sending an autograph letter to Bishop O'Dwyer of Limerick in which he completely exonerated Newman from any connexion, whether in sympathy or in principle, with the tenets of Modernism.

I think I may have mistaken Father Harrington's meaning or drift in the sentences I have quoted from him. If so, I sincerely beg his pardon. I repeat that my purpose in writing is not to attack Father Harrington's paper, but to correct an impression which certain sentences in it are apt to leave in the minds of his readers.

JOHN J. TOOHEY, S.J.
Georgetown University, Washington, D. C.

A LAYMAN'S REFLECTIONS ON HIS PASTOR'S ELOQUENCE.

To the Editor, THE ECCLESIASTICAL REVIEW.

Whilst I enjoy a good discourse on secular subjects, my taste is distinctly partial to sacred oratory. When I hear a good sermon, I have the satisfaction of knowing that what I am lending my ear to is not merely of ephemeral, but of eternal interest; that I am being not entertained and delighted only,

but also highly benefited; that the passing vibrations of sound that reach my ears from the pulpit can make an impression on my soul that will last forever. Indeed, if we were ideal Christians, free from every alloy of human frailty, we should never be tempted, let alone misled, to discriminate between the sermons we hear from our heavenly-appointed shepherds, the priests and bishops of the Church, because of our belief that they are all of them the spokesmen of Christ, speaking in His name and with His authority.

But even in religious matters human nature will insist upon asserting itself where, when, and how it can. Hence our preference for one preacher to another, notwithstanding that both preach the same gospel and announce the same truths. It may easily be that the one we like less is even from the viewpoint of mere art the better speaker of the two. Yet we do not take to him so well for some reason we ourselves are often at a loss to discover, so intricate and mystifying are the caprices of the human heart. We must be strongly on our guard, however, not to let this capriciousness of the heart or of the feelings run wild, as he would do, for instance, who, because he does not fancy a preacher's manner, entirely neglects the sermon, either by absenting himself from it or, what is equivalent, by giving a free field to distractions during it.

I have reason to congratulate myself on having for my pastor a man who is gifted in speech as well as exemplary in conduct. Although I have listened to his sermons for a number of years, Sunday after Sunday, not counting many other special occasions, I do not remember that I ever grew wearied or bored in the listening. He has never said "Amen" without leaving me with a desire to hear more. My philosophical bent of mind has naturally led me to investigate the secret of his oratorical power over me as well as over practically all the parishioners who think.

Simplicity I hold to be the chief characteristic of his eloquence. Our pastor is by no means a showy, dramatic, demonstrative, or flowery speaker. His style as well as his delivery is plain, simple, and pleasingly natural, without even as much as a distant hint of labor or affectation. His fluent tongue seems merely to serve as the conductor of the convictions of a mind that is aglow with thought and of a heart that is afire

with enthusiasm and zeal. The outward apparel of his eloquence, the mechanism of words, the formation of sentences, the pitch and color of voice, the method of gesture—all dwindle away in the warmth of communication. If I were asked today what sort of gestures our pastor makes during his speaking, I would honestly have to own that I don't know. I have the impression that he gesticulates in some way when he waxes warm in his discourse, but he seizes me so with his thought and feeling that he never allows me time for merely artistic observations in the course of his sermon. When it is over, far from reflecting on the technical merits of his composition or elocution, I am busy upbraiding myself for the faults he castigated and arranging means of pursuing the virtues he inculcated. He is the best example I know of those preachers who, as has been said, induce the hearers not to be satisfied with the preacher but to be dissatisfied with themselves.

One reason of our pastor's lasting popularity is his prudent valuation of the capacity of his hearers and a consideration for their human weaknesses. He is not guilty of overtaxing their willingness to listen to him. He never speaks to an unreasonable length. He always ceases before his audience is sated. He believes more in impressive condensation than in diluted and ineffective amplification. You can observe, when he is about to close, that he has much more to say and is very eager to say it, but he prefers to restrain himself and spare his hearers, thus preventing them from being surfeited with one, and making them eager for another sermon. I have often heard people complain that he finished too soon, but never, that he spoke too long.

Another feature which attaches the audience to our pastor is the variety of his preaching. No matter how often he addresses us, he always appears with a new message, as it were, revealing something he has never told us before just in the same manner. His talks—for his sermons really have the air and tone of a confidential talk to every individual listener, as though he were the only hearer—invariably have the ring of novelty, of a new and important communication. Although there is no appearance of labor, I judge his discourses must be prepared quite carefully, for no human mind could be so ready in its resourcefulness without a large amount of reading, thinking, and writing.

Moreover, our pastor is a man of his day. He speaks for present needs and applies the gospel to actual conditions. To hear him speak you would judge him to have a wide and keen experience in worldly matters. When he discourses on labor you feel as though he himself once worked in a factory, in an office, on the railroad, in a department store, or a common grocery. When he descants on worldly pleasures, it strikes you that his knowledge is detailed, objective, and immediate. When he expatiates on temptation, sin, and remorse, you are aware that his information is gathered from a source more living than books. Not that you would for an instant suspect his character; but you give him credit for knowing the human heart to its very depth and for observing human life. And who has more occasion to observe it in its various phases and rôles than the priest, the divine confidant of thousands of souls? He reminds you of the reply the great preacher Massillon gave to one who asked him where he got so minute and true a knowledge of the foibles, passions, and temptations of the human heart. "From my own heart," he answered.

In another sense, likewise, is our pastor a man of his day. He loves and admires the period in which we are living. He has said that, outside the time in which our Lord was visible on earth, there is no epoch in the history of mankind in which he would rather have lived than in the present one. You will never hear him bewailing the evil days we are passing through, or moaning that the darkest days have been reserved for us, not even in these strenuous days of the great war. He leans always to the side of optimism. It is a pleasure to hear him recount the advantages of the present age over its predecessors, and tell the reasons why we should thank God for letting us pass our life in this chapter of human history. He never touches upon the war but in manner that is consoling, soothing, encouraging, and inspiring. The war has given him occasion for his best sermons on the sweetness of Divine Providence, on the power of heroism latent in human nature, on the grandeur of Christian charity, unselfishness, and forgiveness.

I am forced to admit, however, that after all it is the personality of our pastor more than anything else which gives his public speech both its charm and its power. His personal holiness, which is too apparent to be doubted, whatever efforts

he may make to hide it, and his large and warm sympathy, from which no one is excluded, avail him more in the pulpit than the clear ring of his voice, his dignified presence, and his unhalting fluency of speech. You are glad to listen to the man, because you like him so much. You spontaneously fall in with his views, because you feel his sincerity and conviction. You readily yield to his pleadings, because you realize that his sole aim is your best interests. In a word, you surrender yourself as a willing captive to an esteemed and beloved leader.

If the description seems exaggerated to some cold and phlegmatic natures, I beg them to remember that the coldness and seeming indifference of an audience are often the cause of lack of warmth and spirit in the preacher. Discourse, to be human and warm with life, requires responsiveness. Where this is lacking, the best preacher will fail. Attention, docility, and appreciation on the part of the hearers stimulate the speaker powerfully and quicken all his dormant powers of eloquence. If anything vexes me in church, it is the bad manners and the poor Christianity of those who by loud coughing or sneezing or restlessness, or by a sleeping and yawning attitude, do what they can to dampen the fire of the best speaker and to paralyze the effect of an otherwise powerful sermon. If our Catholics, as a rule, would devote as much well-timed criticism to their own behavior during the sermon as they employ ill-timed and uncalled-for criticism on the sermon and the preacher, we would have better preaching and better Catholics in all our parishes, not even excepting our own.

F.

THE SHORT FORM OF EXTREME UNCTION.

Qu. In the June number of the REVIEW (page 620) we read: "The S. Congregation of the Holy Office decides that, when Extreme Unction has been administered in a case of necessity by the anointing of the forehead only, and the short form of words, the other senses are not to be anointed later on, even conditionally".

In the May number of the *Razon y Fé* Father Ferreres makes the following observations on the same decree:

1. The decree of the Holy Office refers to another of 31 January 1917, that we have not seen cited in any other place. According to that decree, in case the sick person does not die immediately

after having received Extreme Unction with that general form and its corresponding single unction, but there is time, then all the unctions prescribed for other cases have to be supplied. This confirms what we have already taught in *Razon y Fé* (vol. XVI, p. 236), and in Gury-Ferreres, *Comp.* vol. II, n. 683; *Casus*, vol. II, n. 791; and Vermeersch teaches the same (*De Religiosis*, Suppl. vol. III, p. 58). Ferreres, l. c. Coppin, Stimart (*Sacr. Liturg. Comp.*, n. 688, edit. IV); Tanqueray-Quievastre, n. 1260. Of the contrary opinion were *Il Monitore* (vol. XIX, p. 239), Lehmkuhl (*Comp.* 938), Noldin (*De Sacr.* n. 452).

2. The unctions are supplied in this case, not for the validity of the sacrament, since there can be no doubt of validity with the short form and one unction on the forehead, but "ad pleniorem sacramenti significationem".

3. From which it must be inferred that the unctions are to be supplied, not conditionally but absolutely. For if these unctions were supplied because one doubted the validity of Extreme Unction administered under the short form and one unction, they would have to be supplied *sub conditione*, as is always done when there is doubt of the validity of a sacrament, and it is repeated for safety sake. But since it is not for this reason, but to express "pleniorem sacramenti significationem", these unctions must be supplied in *forma absoluta*, as the decree we are explaining directs.

4. From the above it appears that the decree of 31 January, 1907, and that of 9 March, 1917, confirm in all respects what is found in *Razon y Fé* (October, 1906, l. c., p. 238, n. 15): "If after employing the short form the sick man is still alive, it seems that all the senses are to be anointed with the form proper to each, as the Ritual prescribes, and the prayers are to be added. These orations are not necessarily to be said *sub conditione*, as if to supply the validity of the anointing of the short form, but "ad pleniorem sacramenti significationem," to better signify the effects of Extreme Unction. Similar is the case in sacerdotal ordination, when the bishop, having finished Mass, says to the young priests: "*Accipite Spiritum sanctum, quorum remiseritis peccata remittuntur eis*," etc., he does not confer on them the power to absolve, for they already received that when he made them priests, which was before the Mass just finished by consecrating with the bishop. The words merely explain the power already received by virtue of the sacrament.

Dr. Ferreres concludes, and reads out of the decree that, after anointing a man: "Per istam sanctam Unctionem indulgeat tibi Dominus quidquid deliquisti, Amen," if he continue to live, all the unctions have to be repeated absolutely, with no condition.

Would you kindly settle this question for us?

CONSTANT READER.

Resp. Father Ferreres's interpretation of the decree is, we have no doubt, the correct one. The decree referred to by the Notary of the S. Congregation had not been placed in the authentic collection. We assumed that the date was a clerical error, and that the reference was to a similar decree of the previous year (25 April, 1906) which reads: "In casu verae necessitatis sufficere formam, 'Per istam sanctam unctionem'" etc. But the existence of the unpublished decree, as Fr. Ferreres reasons, explains the matter. We may then legitimately infer that the omitted unctions are to be supplied, whenever the person anointed with the short form survives. That is also the obvious reading of the decision as reprinted in our *Analecta* when rightly punctuated.

THE POPE AND THE ECUMENICAL COUNCIL.

Students of theology the world over will be glad to know that the illustrious author, Father Augustine Lehmkuhl, S.J., is, at his great age of eighty-three years, still active, and interested in the work of THE ECCLESIASTICAL REVIEW, to which he was one of the earliest contributors. In a letter of 2 June of this year he writes from Valkenburg, Holland:

I have just received the May number of THE ECCLESIASTICAL REVIEW and read therein the interesting paper on "The Pope and the Ecumenical Council." I am too old to write a controversial article on this subject; but the question regarding the Council of Constance is one that is open to discussion by some expert historian and canonist.

Let me here give merely a few thoughts that may suggest a line of argument. I am convinced that at the time of the Council of Constance the legitimate Pope was alone Gregory XII. The question of obedience to him was no doubt involved and limited. The Roman lists of pontiffs invariably include his name as a successor of St. Peter—though that fact in itself would not be wholly decisive as demonstrating his title to the Pontifical throne. It is, however, beyond doubt that Gregory XII was elected as the successor of Urban VI, and that the validity of the election was questioned only *subsequently*, by a number of disaffected cardinals. They were unable to bring any convincing arguments against the validity of his election.

It would seem to have been a providential arrangement that not only Gregory XII but also John XXIII should have participated in convoking the Council of Constance. While John XXIII absented himself by flight, a plenipotentiary of Gregory XII, as the acts of the Council relate, appeared as his representative in the assembly. The Fathers received him and listened silently to his written address in which he solemnly announced the *Consociatio Concilii* in the name of Gregory XII. At the conclusion of the act, Count Malatesta announced immediately that, having convoked the Council, it was Gregory's wish to end all animosity by tendering his abdication of the Pontifical authority. The Council of Constance was thus empowered by legitimate authority to proceed to the election of a new Pope.

THE NUPTIAL BLESSING OUTSIDE THE NUPTIAL MASS.

Qu. Is it permitted to give the Nuptial Blessing outside the regular Nuptial Mass? As this has been a subject of discussion in a recent gathering, will you kindly give authorities?

Resp. The Nuptial Blessing, consisting of the prayers "Propitiare, etc.", "Deus qui potestate, etc.", and "Deus Abraham, etc.", contained in the Missal, is to be distinguished from the other blessings contained in the Roman Ritual. The former belongs to the "solemnities" of the marriage ceremony, and is not to be given outside the Mass. The authorities, such as Sabetti, *Compend. Theol. Moralis*, n. 864, Q. 2, Lehmkuhl, *Theol. Moralis*, II, n. 910, rely on several decrees of the S. Congregation of Rites, the most recent of which is n. 3789, dated 9 May, 1893. Lehmkuhl, however, calls attention to the fact that local customs to the contrary have been allowed, and special faculties or indults granted.

CATHOLIC PHYSICIAN IN CONSULTATION.

Qu. A Catholic obstetrician is called in consultation with a non-Catholic physician in regard to a severe complication of pregnancy before the viability of the foetus. Medical treatment has been of no avail, and, according to most authorities, the indication is to terminate pregnancy. Is the Catholic physician justified in discussing the remedy of emptying the uterus, provided he explains the

Catholic doctrine and makes it clear that he must withdraw from the case if abortion is going to be produced? I am familiar with the general teaching in the matter; what I want to know is whether the physician, a specialist, may let the party know that, while he will not be party to abortion, he is familiar with the practice and can indicate the consequences.

Resp. As our correspondent is familiar with the general teaching on the subject, including the decree of the Holy Office dated 24 July, 1895, he must be in a position to judge whether the operation of "emptying the uterus" in the particular case that he proposes would be illicit or not. He must know, too, that, in case the operation is illicit, a Catholic physician is forbidden not only to perform it or assist in performing it, but also to advise it. The only point to be debated is whether the physician may "discuss" the remedy, without advising or urging that it be performed. It seems to us that he may. Certainly, if, after he has explained that he considers the operation to be morally wrong, the other physician declares that he, a non-Catholic, does not share that view but is determined to operate, the Catholic physician may discuss how, according to the latest devices of medical practice, the operation may be most successfully performed.

STATUES ON THE MAIN ALTAR.

Qu. The patron of our mission church is St. Peter Claver. We are about to build a new main altar and would like to place the statue of the Sacred Heart of Jesus above, in the middle, St. Peter Claver's statue on the Gospel side, and the statue of St. Anthony on the Epistle side. Is this contrary to any of the demands of the Church?

Resp. The general rule is that no statue should be placed on the tabernacle—we suppose that the main altar is the altar on which the Blessed Sacrament is kept—nor in such a way as to be in front of the crucifix which should stand between the altar lights. "Ab aspectu crucis sacerdoti celebranti passio Christi in memoriam revocatur, cujus passionis viva imago et realis representatio hoc sacrificium est" (Bona, *Rer. Liturg.*, I, 25, n. 8.). There is a decree of the S. Congregation of Rites, n. 2752, which decides that the statue on the main

altar should be that of the titular of the church. The Gospel side of the altar is, of course, the place of dignity compared with the Epistle side.

THE SANCTUARY LAMP.

Qu. I am told that Rome has granted permission to use kerosene oil for the sanctuary lamp, instead of olive oil, on account of war prices and the difficulty of getting olive oil. Some even say we have been recently granted permission to use gas for the sanctuary light. I can find no authority for these statements. Is there any?

Resp. In the REVIEW for December 1916, page 689, the decree of the S. Congregation of Rites dated 23 February, 1916, was explained. The decree recites that several bishops have called attention to the difficulty of obtaining olive oil in some places, and orders that, "in view of the peculiar conditions, and while they last," other oils, vegetable oils, as far as possible, or beeswax, pure or mixed, or electric light, may be used in the sanctuary lamp. The matter is referred to the prudent judgment of the ordinary. It would seem that, while it may be difficult and expensive to secure imported olive oil of undoubted purity, native olive oil may still be obtained at a reasonable price in most parts of the United States. The test for purity of product need not, of course, be so rigorous in this case as in the case of olive oil required for sacramental purposes.

DANCING AT CHURCH PICNICS.

Qu. We are going to have a parish picnic. Would it be allowed to have dancing, provided there was no charge made for those who dance?

Resp. The matter of finances does not enter into the merits of the question at all. The decree of 31 March, 1916, renewing the provisions of the Third Plenary Council of Baltimore, goes a step farther than the Canon of the Council. The Canon (n. 290) reads: "Mandamus quoque ut sacerdotes illum abusum quo convivia parantur cum choreis (*balls*) ad opera pia promovenda, omnino tollendum curent". The decree of the Sacred Consistorial Congregation decides: "Sacerdotes

quoslibet, sive saeculares sive regulares prorsus prohiberi quominus memoratas choreas promoveant et foveant etiamsi in piorum operum levamen et subsidium vel ad alium quemlibet pium finem". It is further provided that, when the dancing is organized or arranged (*promovere*) by lay people, clerics may not be present.

PASSIVE MEMBERSHIP IN ODD FELLOWS.

Qu. A Catholic belongs to the Odd Fellows, but does not attend their meetings, although he pays dues. He does this for the material gain there is in it, although he has no insurance. May he go to the Sacraments?

Resp. This seems to be a case of passive membership in an order condemned by the Church. The Apostolic Delegate to the United States has faculties to deal with cases of this kind, and so also, by favor of the Holy See, have the Archbishops of the United States, according to a letter of Cardinal Rampolla to His Eminence Cardinal Gibbons, dated 27 June, 1913. We advise that the case be referred in the first instance to the bishop of the diocese.

COLOR OF ANTEPENDIUM AT REQUIEM MASS.

Qu. If an antependium is used on the altar during Requiem Mass, of what color should it be, black or purple? Is black used only on Good Friday?

Resp. The general rubrics of the Missal provide that the antependium should, as far as possible, correspond in color to the vestments used. "Pallio quoque ornetur (altare) coloris, quoad fieri potest, diei festo vel officio convenientis" (Tit. XX). Thus on Good Friday, and at Requiem Masses, the color should be black. When, however, the solemn Requiem Mass is celebrated at an altar in the tabernacle of which the Blessed Sacrament is kept, a violet or purple antependium should be used. The Dubium, "Potestne adhiberi pallium nigri coloris in solemni commemoratione et exequiis defunctorum ad altare Sanctissimi Sacramenti?" was answered *Negative* by the S. Congregation of Rites (decree n. 3201, ad X). When Mass is celebrated at an altar on which the

Blessed Sacrament is exposed, the antependium should be white, no matter what the color of the Office may be. For example, decree n. 2673 forbids the use of a red antependium on an altar on which the Blessed Sacrament is exposed on Pentecost Sunday, Monday, and Tuesday.

THE PASCHAL CANDLE.

Qu. What is the rule in regard to the Paschal Candle? Should it be lighted at low Mass and at Benediction?

Resp. The rule is that the Paschal candle should be lighted at the solemn services of Mass and Vespers on all Sundays and holidays until Ascension Thursday. It should be lighted at the parochial Mass, even when it is a low Mass, and it is customary to light it on Monday, Tuesday, and Saturday of Easter week. It is not customary to light it at Benediction. Following is the text of a decree of the S. Congregation of Rites, dated 19 May, 1607: "Cereus paschalis regulariter accenditur ad Missas et Vesperas solemnes in tribus diebus Paschae, Sabbato in Albis, et in diebus Dominicis usque ad Festum Ascensionis D. N. J. C." (Decree n. 235, ad XI^{um}.)

CATAFALQUE "ABSENTE CADAVERE."

Qu. Is it allowed to have a catafalque over which the absolution is said, on the third, seventh, and thirtieth days, and at anniversary Masses? Please quote your authorities.

Resp. Although the "absolution" after requiem Masses is not of strict obligation except "praesente cadavere", it is allowed, and, indeed, we may say, encouraged by the ritualistic prescriptions regarding the ceremonies to be performed on the third, seventh, and thirtieth days, and at anniversary Masses. Our authority is the Roman Ritual, which, after describing the Office to be held, "absente cadavere", including the "absolution", adds the following rubric: "Praedictus autem officii ritus pro defunctis adultis, tam Sacerdotibus et clericis quam saecularibus et laicis, servari debet in Officio sepulturae in die depositionis, sive in die tertio, septimo, trigesimo et anniversario."

BURIAL OF PROTESTANT IN CATHOLIC CEMETERY.

Qu. May a Protestant be buried in a Catholic cemetery, and may a priest say some prayers at such an interment, provided the prayers have nothing distinctly Catholic about them?

Resp. If the Catholic cemetery is not consecrated, there is no law of the Church to prevent a Protestant from being buried it in. Deeds to burial lots are often drawn up in such a way that, if the owners of the lot insist, they have the legal right to bury a Protestant in the lot which they own. It would, however, be, to say the least, unbecoming for a priest to recite any prayers at the grave of a Protestant, in a Catholic cemetery. The principle involved was asserted in a somewhat similar case when the Holy Office decided (19 January, 1886) that, in a place where there are no Protestant ministers, a priest may not "accompany the remains of a Protestant (haeretici) from the house to the cemetery, although the body had not been brought to the Church nor the church bells rung."

VERSICLE AND PRAYER AFTER LITANY B. V. M.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the March number of the REVIEW, page 299, you answered the inquiry of a correspondent concerning the versicle and prayer to be recited or sung after the Litany of the Blessed Virgin at Benediction, and expressed the opinion that it seems more correct to use the same versicle and prayer throughout the whole of the liturgical year. Allow me to suggest that you have overlooked the fact that the new edition of the Roman Ritual published in 1913 indicates a change of both versicle and prayer for the different liturgical seasons. This change, it would seem, should be made whenever the Litany is recited or sung, at Benediction as well as at other times, since the Rubric is general and no indication of a different practice for Benediction of the Blessed Sacrament is given. I am inclined to think that the S. Congregation of Rites has forbidden the use of "Dominus vobiscum" and "Domine exaudi etc.", be-

cause these versicles no more form part of the Litany of the B. V. M. than do the additions " Christe audi nos ", " Christe exaudi nos ", so commonly found in English prayer books.

SACERDOS WELLINTONENSIS, N. Z.

FIRST FRIDAY EXERCISES.

Qu. In the May number of the REVIEW the attention of an inquirer is called to the decree which gives the privilege of a votive Mass of the Sacred Heart on the first Friday of the month to churches where " peculiaria exercitia " are held " mane " in honor of the Sacred Heart. Would not this condition be met by the recitation of the Litany of the Sacred Heart at one of the Masses on the First Friday?

Resp. The decree grants a favor, and is therefore " of liberal interpretation ". Hence it would appear that, since the recitation of the Litany of the Sacred Heart would literally fulfill the condition, it is sufficient, and the privilege in such a case may be said to exist.

THE THREE-BRANCHED CANDLE USED ON HOLY SATURDAY.

Qu. Is it allowed to place the three-branched candle used on Holy Saturday beside the paschal candle " in cornu Evangelii ", and keep it there until Ascension Thursday?

Resp. From a query directed to the S. Congregation of Rites it appears that this custom existed in some localities. The answer of the S. Congregation directs that, after the ceremonies on Holy Saturday, the three-branched candle, otherwise called " arundo " or " Lumen Christi," be removed from the church.

Criticisms and Notes.

EXTREME UNCTION, HOLY ORDERS AND MATRIMONY. A Dogmatic Treatise by the Right Rev. Monsignor Joseph Pohle, D.D. Authorized English translation by Arthur Preuss. (The Sacraments, Vol. IV). B. Herder, St. Louis and London. 1917. Pp. 249.

ESCHATOLOGY, or the Catholic Doctrine of the Last Things. A Dogmatic Treatise by the Right Rev. Monsignor Joseph Pohle, D.D. Authorized version with some abridgment and additional references by Arthur Preuss. B. Herder, St. Louis and London. 1917. Pp. 164.

With these two volumes Mr. Preuss's translation of Professor Pohle's Dogmatic Theology reaches its conclusion and the English language becomes enriched by a work of unique character and value. We have, it is true, several other more or less similar treatments of the same general subject; notably Father Hunter's well known *Outlines* and Drs. Wilhelm and Scannell's excellent adaptation of Scheeben. But heretofore there has been in English no such comprehensive and thoroughly systematized course of Theology as we now possess in the present twelve handy and well made textbooks—textbooks, since in style, method, and general arrangement they are perfectly adapted for use in the class-room, though they serve no less conveniently the purpose of priests who desire to review their Dogma and prefer using an English rather than a Latin instrument in so doing. But to the didactic aspect of the series we hope to return on a future occasion. Suffice it here and now simply to call attention to these two concluding sections.

Extreme Unction, Holy Orders, and Matrimony are treated, it is unnecessary to say, with the breadth, solidity, and lucidity which we have noted repeatedly as characterizing the work throughout; and with no less a sense of the practical bearing which the Sacraments of Holy Orders and Matrimony have upon the life of the Church and the race.

Eschatology treats of the consummation of the individual and of the universe, mankind included. The four last things for the individual are death, judgment, heaven, hell; for mankind they are the last day, the resurrection, the final judgment, and the end of the world. Obviously these momentous themes bristle with problems the discussion of which demands great doctrinal precision and discernment as well as a comprehensive mastery of all the sources of faith and of the province of reason in the pertinent fields. These

qualities are realized fully in the little volume above. Since it is impossible for the finite mind to realize the tremendous truths here discussed, the writer or the preacher is not infrequently tempted to piece out his mental incapacity by the products of imagination; the result of which appeal to fancy is often to beget doubt or suspicion on the reality of the awful truths themselves. Needless to say, there is none of these flights of phantasy in the pages of this sober theology. The student feels that he is here in the presence of the sternest of realities—facts and truths which he knows he himself shall have to confront—and that he needs no saner and no more realistic presentation of them to his intelligence than is given him in this exposition of Eschatology. The student finds here solid food for his own mind and heart, and the preacher who ponders over the doctrine expounded in these pages can afford to disregard the temptation to paint the consummation of things with the lurid colors of fancy.

THE FAIREST ARGUMENT. For our non-Catholic Friends. By the Rev. John F. Noll, LL.D. Third edition. Our Sunday Visitor Press, Huntington, Indiana. 1917. Pp. 399.

Father Noll knows the sort of books the world just now needs. What is more, he knows how to produce them. That wide-awake little weekly, *Our Sunday Visitor*, is a proof in point. For Catholics and for non-Catholics it is an ever-flowing source of the truth they stand in need of at present and it comes to them in a form and shape which they can grasp and assimilate. Another proof of the author's sense of actuality is the *Fairest Argument*. The book was first published several years ago, but has been for some time out of print. It now reäppears, greatly revised and improved. For this reason and because of its unique value for the clergy it is again noticed in the present pages.

No line of argument could be fairer to non-Catholics than that which they themselves have devised. It is this which is offered to them here. The better informed Protestants are finding out that the history, teaching, and practices of the Church have been grossly misrepresented by her enemies. The fair-minded, moreover, are becoming more just and candid in the expression of their admiration for the Church, especially as they grow in the realization that whatever is best in their own religious faith and practice has been an inheritance from the Mother Church who was forsaken by their forefathers. As a consequence many of the best arguments for the traditional beliefs are furnished by non-Catholics. But what is more, the distinctively Catholic doctrines, such as Purgatory, Confession, the Eucharist, the Virgin Mother, as well as our discipline on the

Bible, Marriage, Education, have likewise found in non-Catholics valiant defenders. Besides all this, some of the strongest arguments against Protestantism have been formulated by non-Catholics.

How forceful this whole line of argument really is can only be appreciated when its manifold points and aspects are brought together and systematized as they are in the present volume. From numerous books, periodicals, lectures, sermons emanating from non-Catholic sources, Father Noll has gathered and classified the most telling and effective statements and arguments in support of the Catholic faith. His book becomes therefore an arsenal of the latest weapons defensive of Catholicism and destructive of Protestantism—all of them forged by non-Catholic hands. It would thus seem to justify its title *The Fairest Argument*. The argument, let us add, could be made still *fairer*, and obviously *stronger*, were the author in a future revision, which will doubtless be demanded, to cite more definitely and with greater exactness the sources of the numerous quotations. The book leaves something to be desired in this connection.

THE "CHRONICA FRATRIS JORDANI A GIANO". By the Rev. Edwin J. Anweiler, O.F.M. A Dissertation submitted to the Faculty of Letters of the Catholic University of America in Partial Fulfilment of the Requirements for the Degree of Doctor of Philosophy. Washington, D. C. 1917. Pp. 63.

It is a decided encouragement to students inclined toward constructive and research work in theological and philosophical history to note the various dissertations that have recently been presented to the Faculty of our Catholic University for academic degrees.

The *Chronica* of Friar Jordan is a unique bit of thirteenth-century literature. It deals chiefly with the foundations of St. Francis in Germany at a time when the Saint himself still ruled the Order. Jordano was an Umbrian who entered the community some years before the death of the Saint, and who approved himself at once as a leader. Accordingly, after being ordained to the priesthood, he was deputed to act as guardian of the Thuringian foundations and for more than thirty years acted as director and visitor of the German communities.

In his old age he was prevailed upon to tell the story of the pioneer days when it had been incumbent upon him to introduce the Rule of St. Francis, approved by Honorius III, into the northern houses, and to maintain a reform that was doubly important during the beginnings of the mendicant era. What the gentle Friar dictated was taken down in writing by the clever Friar Baldwin of Brandenburg, after whom the work is occasionally named "Scripta Fratris

Balduini de Brunswick". But the original MS. appears to have been lost, and the only record of it is to be found in two copies. One of these is a manuscript dating apparently (in its main parts) from the middle of the fourteenth century, but incomplete. It is known as the Berlin MS. or Codex, being preserved in the Royal Library of Berlin. The other MS. supplements it, and is known as Codex "K", being preserved in the Landes Bibliothek of Karlsruhe. Several editions of the *Chronica* have been published under the scholarly supervision of Dr. Heinrich Boehmer, and others.

Dr. Anweiler's work consists in furnishing us with an Introduction, literary and critical, which takes account of all that has been thus far done to correct the text of the *Chronica*, to trace the various sources of the readings or variants, and to interpret their meaning. Friar Jordan himself modestly avows that his verbal account may not have been without fault and error. This renders the work of the critic additionally difficult, since he has to discriminate between the lapses of memory to which Brother Jordan confesses and the oversight of the amanuensis and subsequent copyists. One such error is the title Brunswick for Brandenburg in the name of the amanuensis himself. There are other divergences which Dr. Anweiler straightens out for us, and which testify not only to his care in comparing MSS., but also to his discriminating judgment as a critic. For the rest, the Introduction is of course mainly addressed to the special student of *Franciscalia*.

A MEMORIAL OF ANDREW J. SHIPMAN. His Life and Writings. Edited by Condé B. Pallen, Ph.D., LL.D. Encyclopedia Press, Inc., New York. Pp. lxv—372.

Mr. Pallen deserves the gratitude of Catholics, the clergy no less than the laity, for the deeply interesting and sympathetic sketch of the life of Andrew Shipman and the *ensemble* of papers and addresses written by that typical Christian gentleman and cultured scholar. Andrew Shipman was a man of whom Catholics may justly feel proud. If one were to search the history of the Church in this country he would come across few if any laymen in whom were associated so many traits that could so deservedly be held up to his brethren for admiration and imitation as were embodied in the subject of the present *Memorial*. This may seem an excessive statement, but those who read the story of his life and the monuments of his labors will most likely recognize that it understates rather than overstates the merits of Andrew Shipman. A convert to the faith in his youth, Mr. Shipman had inherited from his old Virginian ancestry a natural habit of body and mind which formed a sound basis for faith, reli-

gion, zeal, self-sacrifice, devotedness to high ideals, and all the claims of Christian charity. A good physique, a vigorous mind, ardent love of knowledge—not hoarded for its own sake but gathered for beneficent diffusion—were the healthy preparations and perpetual associates of his deep religiousness and whole-hearted charity.

In an address delivered by him in 1911 to the graduates at Georgetown, Mr. Shipman alludes to the motto emblazoned on the shield of the University—*Utraque unum*. He traces the words to the great antiphon of Advent, *O Rex gentium . . . qui facis utraque unum*, and shows how they sound "the keynote of all true progress . . . the blending of the divine with the human; the mingling of the spiritual with the material in every effort of man to go forward" (p. 349). The passage here quoted sums up—unconsciously, of course, to himself—the fundamentals, the characteristics of the speaker. The allusion to the liturgy is just a hint of that love for the Church's official worship which urged Mr. Shipman to devote so much of his busy life to the study of liturgy and which made him eventually so eminent an authority in this branch of ecclesiastical lore. But the human blended with the divine in all Mr. Shipman's labors and undertakings. His love of the Eastern Liturgies was begotten of his love for the people who worshipped God in those mysterious rites. When first in his young manhood as an assistant manager of mines in Ohio he came in contact with the Slavic laborers he found them speaking various dialects. With characteristic energy he proceeded to learn them all. In this way he won the confidence of the men and so was enabled to assist them in their industrial difficulties, resulting often from confusion of tongues, especially when the official interpreters were selfishly taking advantage of both parties.

Shipman's interest, however, was not simply linguistic or economic. He saw in the Slavs an alien people in a strange land misunderstood and misunderstanding. Amongst them he found many Catholics. Having no clergy speaking their own tongue, they were as sheep without a shepherd. These people had to be saved, not only in a civic but likewise in a religious sense. This meant steadfast loyalty to their faith. Mr. Shipman studied the rites, languages, and customs of the immigrants not only by personal contact and association in the land of their adoption, but also by frequent visits to their fatherland so as to learn the character and traditions of these strange peoples at their source. Coming into relation with the Slavic clergy abroad, priests and prelates, he was able as an intermediator to perform invaluable services, religious as well as economic and civil, for the strangers in their new home.

Besides his labors foreign and domestic in behalf of the immigrants, Mr. Shipman found time to coöperate in many other lines of social and civic activities. No movement that sought his aid for human betterment but received his whole-hearted sympathy. The list of associations whereof he was an active member is astonishingly large and affords another proof of the experience that it is the busiest men who have the most time to give away. The essays and addresses collected in the present *Memorial* cover a wide range of subject matter, and furnish another evidence of the man's industry and power of work, while they illustrate too the breadth of culture, the refinement of taste, and the lofty idealism of Mr. Shipman's mind and soul. And so the volume by embalming the memory of a noble layman holds up to the present age a type than which none is more needed. In this connexion the final paragraph of Mr. Pallen's tribute may fittingly close this notice. "A lay apostolate is the recognized need of the hour. It is the layman who comes into constant and intimate contact with the world, and upon his shoulders falls the urgent obligation of an apostolate for the Faith before the world. Andrew Shipman realized all this even to a scrupulous delicacy of conscience and he fulfilled it ably and nobly, a Catholic layman without fear and without reproach, a son who proved to the world an illustrious example of the teaching and principle of the Catholic Church."

THE SISTERS OF CHARITY OF NAZARETH, KENTUCKY. By Anna Blanche McGill. The Encyclopedia Press, New York. 1917. Pp. xvi—436.

It is gratifying to observe the histories of our various institutes of religious women multiplying apace. Quite recently we had occasion to review two important publications of this kind — the *History of Mother Seton's Daughters* and the *Life of the Venerable Louise de Marillac*; the latter recounting the story of the foundation of the Sisters of Charity in France, and the former the establishment of the Sisters of Charity in America. We have here the pleasure of introducing the history of another institution of Catholic beneficence, the Sisters of Charity of Nazareth, Kentucky. When Saint Vincent de Paul directed Madame de Marillac in the organization of works of mercy in Paris during the earlier years of the sixteenth century, he had no idea that he was laying the foundation of an institution which Providence had designed should girdle the globe with the cords of Adam. And when Bishop Carroll guided Catharine Seton in the establishment of her Sisters of Charity at Emmitsburg he could not foresee how these American Daughters of Charity would in the course of a century dot the broad surface of this country with count-

less homes of beneficence and educational activities. So also when Father David, the subsequent coädjutor of "the saintly Flaget", of Bardstown, assigned to the Misses Carico and Wells the little log hut on St. Thomas's Seminary farm, to be the novitiate of their religious life, he too, could hardly have realized that he was planting the mustard seed which was to extend its branches far and wide throughout the United States. In numbers the Sisters of Charity of Nazareth do not equal the Daughters of Charity of Emmitsburg, but their thousands members, educating annually some twenty thousand pupils and caring for ten thousand patients in hospital and asylum, are doing the same deeds of charity as are wrought by their religious kindred in every other of our Catholic Sisterhoods.

The story of the establishment of this century-old institute of charity is told by Miss McGill in the volume at hand, with genuine sympathy. From its humble beginnings, she follows, by the aid of the records and traditions, its growth and spread down to its recent centenary. The history of every religious foundation is fascinating; the more so when it runs, as in the present case, synchronously with the social and civil life of the State and the Church, from the primitive circumstances of infancy up to vigorous maturity. As a mirror of the devoted lives of their predecessors and as an inspiration to carry forward their noble work, the volume should prove a help and an encouragement to the Sisterhood to-day.

POLITICS. By Heinrich von Treitschke. Translated from the German by Blanche Dugdale and Torben De Bille. With an Introduction by the Right Hon Arthur James Balfour, M.A., F.R.S., LL.D., D.C.L., and a Foreword by A. Lawrence Lowell, President of Harvard University. Two volumes. The Macmillan Company, New York. 1916. Pp. xliv—406, 643.

No study is more fascinating than that of a people's character and consequently its ideals. At the same time no investigation is attended by so many difficulties. If to get at the springs of character in the individual is by no means an easy task, far less so is it to seize the character of an organized people, to penetrate its nature, to see how it came to be what it is, to discern the agencies which gave it birth and growth, in a word, to master its causes, physical, geographical, intellectual, moral, religious, social, political, and so on. The complexity of the forces at work seem to defy definite analysis. Perhaps here, as frequently elsewhere, intuition is the quickest and, if cautiously pursued, the surest road to the reality sought for. You *intuit* fairly well the character of an individual,

even though you be unable to explain satisfactorily the constituents or the development thereof. How you do it and to what degree feeling initiates and accompanies your insight, is another question. Anyhow, whatever be the process, your reflective judgment tells you that the emotional factor must be treated with caution. Feelings and images, reciprocally interacting, should be rigidly cross-questioned.

For instance, to take up the work before us, von Treitschke's *Politics*. From start to finish it is a eulogy of Germany, and particularly of Prussia and the Hohenzollern dynasty. Of course, if your emotions, your images and the concepts thence derived and upon which your judgments happen to be based are antagonistic to the objects of the German professor's laudation, you will find in von Treitschke's *Politics* only another support for those pre-judgments—let us not say prejudices. On the other hand, those whose feelings and persuasions coincide with the objects he eulogizes will most likely be ready to applaud the writer himself. It is not easy in this case to hold the scales of justice evenly and to give the man himself, or the writer, his due. The question does not here concern the cause for which he stands.

But who was von Treitschke? His name has been much in evidence recently, for, though he died almost two decades before the outbreak of the present war, several books have been written about him, and he is coupled with Nietzsche as twin cause of the cataclysm. Nevertheless, he may not be so well known to the readers of this REVIEW as to render some account of him superfluous.

Born in Dresden, 15 September, 1834, the son of an officer in the Saxon army, Treitschke had purposed embracing a military career. An illness contracted in childhood resulting in deafness obliged the youth to forgo his martial ambition for a life of letters. Having studied at Bonn and Leipsic, history, economics and politics, he became in 1858 a lecturer on history at the latter university. Successful and popular in this capacity, he published in 1866 an essay *Bundesstaat und Einheitstaat*, in which he attacked the German confederacy and advocated a German unity. Later on he lectured with great renown at Kiel, Heidelberg, and Berlin, and was also for some years editor of the *Preussiche Jahrbücher*. After the establishment of the German Empire, he was elected to the Reichstag. At first a Liberal, then a Conservative, he bitterly attacked Catholics, Jews, and Socialists, and anyone indeed who was not truly German and Prussian. He died 28 April, 1896.

Treitschke was as facile as a writer as he was eloquent as a speaker. Besides his several historico-political as well as anti-socialist writings, he is the author of *A History of Germany in the*

Nineteenth Century.[1] "Every side of national life and thought is treated with a knowledge, a vigor, and an eloquence that have made the book a national possession. It is written throughout from a Prussian standpoint, with a pronounced antipathy to the smaller states and without comprehension of the men and movements that opposed the military and bureaucratic regime of the Hohenzollerns." This may be taken to be a perfectly objective criticism, as it is abundantly confirmed by Treitschke's lecture on *Politics,* embodied in the two volumes here under review. These lectures were delivered in the early 'nineties and were posthumously issued (1897-8). Selections from them were translated by A. L. Gowne (London, 1914). The lectures are now to be had in full in the translation before us; a translation, we might here add, which in respect to style and literary finish may be called perfect, so completely have all traces of a foreign idiom been obliterated.

Whatever be the reader's sentiments regarding the European conflict, he cannot mistake von Treitschke's. Whether one likes them or not, they are expressed with a frankness and a bluntness that seem almost brutal; so that the opinion of those who regard Treitschke as "one of the spiritual instigators of the great war" is not improbable. For him "the State is Power" (p. 62 and *passim*); hence "it can obviously draw all human actions (external) within its scope. Its primary obligation must be the care of its Army and its Jurisprudence" (p. 63). Consequently, "without war no State could be. All those we know of arose through war, and the protection of their members by armed force remains their primary and essential task. War, therefore, will endure to the end of history, so long as there is multiplicity of States. The laws of human thought and of human nature forbid any alternative, neither is one to be wished for. The blind worshiper of an eternal peace falls into the error of isolating the State, or dreams of one which is universal" (p. 65)—an *Unding*, a thing "at variance with reason". Indeed, "the grandeur of war lies in the utter annihilation of puny man in the great conception of the State, and it brings out the full magnificence of the sacrifice of fellow countrymen for one another" (p. 67). And so "the historian who moves in the world of the real Will sees at once that the demand for universal peace is purely reactionary. He sees that all movement and growth would disappear with war, and that only the exhausted, spiritless, degenerate periods of history have toyed with the idea" (p. 68). "Wars neither can nor should cease" (p. 68). Whilst it is undoubtedly true that it is

[1] English translation. 7 vols. McBride, New York, 1915, ff.

> **Far remote from human sight**
> **When war and discord from the earth shall cease,**

it is untrue for Treitschke that

> **Every prayer for universal peace**
> **Avails the blessed time to expedite.**

Rather would it be wrong to hope or pray for such a condition, since "God above us will see to it that war shall return again" (p. 69).

When Treitschke comes to consider the relation of the State to the Moral Law he recognizes a certain preponderance of the latter. On the other hand, he has no difficulty in so devitalizing the Moral Law that the State becomes ultimately supreme. The Decalogue, "with the exception of the injunctions to fear God and honor one's parents, contains only legal commands" (p. 93), but "Luther has taught us that the chief commands of Christianity are love and liberty of conscience" (*ibid.*). Hence it is that "the truly Christion ethic has no rigid standard; its teaching is 'Si duo faciunt idem, non est idem'. Whoever, by the grace of God, is an artist and knows it, has the right to develop his gift before all else, and may put other duties in the background. And so it is with the State. Since its very personality is power, its highest moral duty is to uphold that power." "As nothing in the world's history is its superior, the Christian obligation of sacrifice for a higher object is not imposed." And so, while "we praise the State which draws the sword to fend off ruin from itself, sacrifice for an alien nation is not only unmoral [immoral?] but contradictory to the idea of self-maintenance, which is the highest content of the State" (p. 94). Hardly second to Luther does Machiavelli come in for laudation. It will be "to the abiding honor of this illustrious Florentine that he set the State upon its own feet, freed it from the moral sway of the Church, and above all was the first to declare distinctly that the State is Power. But, despite it all, he had himself hardly stepped out across the threshold of the Middle Ages. When he tries to liberate the State from the Church and declares, with the boldness of modern Italian patriots, that the State of Rome has plunged his country into misery and woes, he still holds by the idea that morality is an ecclesiastical attribute, and that when the State cuts loose from the Church she also breaks away from the moral law in general. He says that the State should only strive toward the goal of its own power and that whatever appertains thereto is necessary and right. He tries to think like the Ancients, but fails, because he is a Christian and has eaten of the Tree of Knowledge" (p. 84).

In the light of the foregoing, von Treitschke's conception of the relations between Church and State will be evident. "If the State is sovereign, it can allow no other body which is subject to its supremacy [!] to treat with it regarding the limitations of its own power. It may accord far-reaching rights to a Church, but must remain the arbiter of what those rights should be. A concordat is a treaty of one power with another, but the State must not permit the Pope of Rome to meddle with its authority. It must, to borrow a phrase first employed by Bismarck, keep its hand upon the lever of legislation. Further, the Curia cannot avoid deliberate dishonesty in concluding such compacts. Both parties take up totally divergent moral standpoints. No special blame should be imputed to the good old man now imprisoned in the Vatican, but the Roman Curia must be by its very nature [!] insincere" (p. 342). And so on.

If the Church has no inherent rights save what are given to her by the supreme State, it goes without saying that when the State finds it profitable to withdraw those rights, it can justly do so. It will not excite surprise therefore to read that no one "to-day would condemn the secularization of the Church's goods in the sixteenth century which relieved the Church of worldly possessions contradictory to its real spirit and at the same time furthered the nation's economic prosperity" [!]. The State is not (theoretically) declared to be absolutely exempt from the Moral Law, but the latter, being so much more flexible than the Sovereignty and Power of the former, there probably never will occur any circumstance in which, when the two happen to conflict, the State will not usurp the mastery.

The foregoing citations may suffice to point out some of Treitschke's fundamental ideas. For the rest, it should be noted that the author of those volumes is more an historical essayist than he is either an historian or a philosopher. Mr. Balfour in the Introduction accuses him of quite a number of historical blunders. Others, from a Catholic standpoint, might easily be added to the list—one particularly regarding the condition of primary education prior to the Reformation (Vol. I, p. 364). Brother Azarias's scholarly *Essays* might furnish a corrective at this point. On the other hand, with all the false philosophy underlying von Treitschke's *Politics,* and the errors of history noticeable here and there, it is proper to add that these two stately volumes contain a large amount of sound thought and wise interpretation, a wealth of interesting fact and shrewd observation pertinent to the forms, the constitution, and the functions of the State. Moreover, whilst the volumes are shot through with false ideals, they are pervaded by a manifest earnestness of purpose and a loftiness of motive. These notes, however,

can never condone the faults of the work, here brought to the attention of our readers because it is one to be reckoned with by students of the literature of historical politics.

THE LABOR MOVEMENT. From the Standpoint of Religious Values. By Harry F. Ward, Professor of Social Service, Boston University School of Theology, and Secretary of The Methodist Federation for Social Service. The verbatim stenographic report of a series of noonday lectures delivered at Ford Hall, Boston, 1915, together with the questions and answers of the forum period following each lecture. Sturgis & Walton Co., New York. 1917. Pp viii—199.

We have here the printed replica of a series of lectures delivered at Ford Hall, Boston. Ford Hall, we are told, "stands for free discussion of questions carrying a distinctive ethical message. It is in a large way a church for community religion. Within its walls every religious, racial and political element in the community have come together seeking for a faith common to all" (p. v). The broad platform, therefore, of Ford Hall with its Open Forum policy was a fitting place for presenting lectures that were attended by the "conglomerate crowd of ministers, business and professional men, Socialists, Labor Unionists, and I. W. W.'s that made up the audience" (p. vi). That so miscellaneous an auditory filling the spacious hall could be held day by day and could be sufficiently interested to engage in discussion with the speaker may be regarded as a tribute both to the worth of the lectures and the power of the lecturer. And certainly as one reads the present text, the presumption is seen to be well founded.

Professor Ward has evidently mastered the chief aspects of the labor movement and he thinks and writes about it clearly and attractively. Probably, however, his sympathy with the toilers, which is thoroughly sincere and broadly human, was the dominant force which effected the spell that seemed to the introducer of the present volume to have had something bewitching or hypnotic in its soul (p. vii). The features of the Labor Movement discussed are the trade unions, Socialism, syndicalism, labor's demands for more leisure, income, labor violence, labor and the law, democracy and industry. These topics are treated chiefly in their ethical aspects. The lecturer's ideas are on the whole sane and practically suggestive. Perhaps the sympathetic tendency carries him occasionally into Utopia, but a little indulgence in genial optimism was surely more desirable than a lapse into grouchy pessimism.

In view of Professor Ward's religious affiliation one naturally expects, though one must regret it, an occasional bit of unkindness, or rather misunderstanding. For instance, when he has occasion to speak of "life organized in brotherhood", he goes on to say how this "principle has been slowly making its way in human history and has been destroying all despotisms—despotisms of state and of church. . . . It is making impossible all priestly hierarchies howsoever organized and in whatsoever terms concealed" (p. 181). Evidently Mr. Ward has forgotten that it was precisely when "the priestly hierarchy", *unconcealed by any terms*, was really most influential in the organizing of industry, when industry indeed was organized on a religious as well as an economic basis, in the medieval guilds, that the principle of industrial brotherhood was most effective; and that it was only when those brotherhoods became disrupted by Protestantism that the economic followed of necessity the religious revolution.

The undertow of Mr. Ward's feelings in regard to the Church seems to be so swift that quite unconsciously it has pulled him into what, *pace tanti viri*, we cannot but call a most flagrant absurdity. Notice the reply to the following question: "Would you advise the support of the Socialist party as it is to-day in carrying out your ideals. . . . ? *Answer*: I have seen so many things in the past about the alliance between Church and State and its results that I must insist that that is a question which belongs only to the conscience of every individual man" (!). Is it to laugh, or was the answer meant for some other question and got entangled at the wrong place?

Apart from these few unfortunate instances of ill feeling the author is exceedingly genial, so much so that even for the I. W. W.'s he has the most kindly sympathy to impart; and we are happy to note that the sympathy was fully reciprocated.

A useful feature of the book is the list of questions proposed by the auditors, and appended here to the several lectures. It may well be that the querists were not always contented with the replies; but then you know it is impossible to satisfy everybody.

THE PRINCIPLES OF NATURAL TAXATION. Showing the Origin and Process of Plans for the Payment of All Public Expenses from Economic Rent. By C. B. Fillebrown. With portraits. A. C. McClurg & Co., Chicago. 1917. Pp. xx—281.

Occasion has arisen from time to time to recommend *The A B C of Taxation*, by the author of the volume at hand, as a small catechism in which all manner of questions pertaining to the Single Tax are

proposed and succinctly answered. In the present volume Mr. Fillebrown develops the history of the Single Tax movement as well as the arguments for what he claims to be the natural method of taxation; taking occasion in this latter half of the book to remove certain misapprehensions too frequently set up as straw-men to be tilted at by critics who have taken little pains to get at the real champions.

Whether one agree or disagree with the Single-Taxers, common justice would surely demand that one should honestly endeavor to study their theory and their arguments and not attribute to them absurdities which have no place in their system, such, for instance, as land nationalization. Students who want to know what the advocates of the Single Tax have to say for themselves will find what they desire very clearly and interestingly presented in the present compilation, the object of which, in the author's words, is to trace the metamorphosis of the land question into the rent question; of the equal rights to land into the joint right to the rent of land; of the common use of the earth into the collective enjoyment of ground rent; of the nationalization of land into the socialization of its rent; of private property in land, including the private appropriation of its rent, into the public appropriation of that rent without disturbance of the private ownership of land.

Apparently Mr. Fillebrown has no knowledge of Dr. John Ryan's critique of the Single Tax, which is contained in the latter author's *Distributive Justice* (Macmillan Co., 1916). It would be interesting to know what reply he would make to Dr. Ryan's objections. A second edition of the present work would afford the desired occasion.

Literary Chat.

Even that prince of philosophers, he of Aquino, has so completely passed out of the consideration of modern non-Catholic writers, philosophical or otherwise, that you very rarely find any allusion to him in recent literature. Why this should be is easily explained, since St. Thomas is of the Nazareth out of which no good is supposed to come forth. However, when you do meet with a non-Catholic tribute to the Angelic Doctor, read it over a second time, scrutinize its source, and take note of it.

David Hume would be the last philosopher under the skies whom you would expect or suspect of going to the works of St. Thomas in support of his own opinions on the association of ideas. Although, if you did find in an essay by the prince of modern sceptics statements identical with those of Aquinas, you would hardly look in that phlegmatic writer for any reference to the apparent source of them. We owe to Samuel Taylor Coleridge the discovery that Hume borrowed his views on association from St. Thomas. And the present writer owes to that most recondite of researchers, "W. H. K." in the London *Tablet* (16 June), the discovery of Coleridge's discovery. The passage is worth

quoting, since many of our readers may not see it in the paper from which it is here transcribed:

"In consulting the excellent commentary of St. Thomas Aquinas on the *Parva Naturalia* of Aristotle I was struck at once with its close resemblance to Hume's essay on association. The main thoughts were the same in both, the *order* of the thoughts was the same, and even the illustrations differed only by Hume's occasional substitution of more modern examples. I mentioned the circumstance to several of my literary acquaintances, who admitted the closeness of the resemblance, and that it seemed too great to be explained by mere coincidence; but they thought it improbable that Hume should have held the pages of the Angelic Doctor worth turning over. But some time after, Mr. Payne, of the King's Mews, showed Sir James Mackintosh some odd volumes of St. Thomas Aquinas, partly, perhaps, from having heard that Sir James (then Mr.) Mackintosh had in his lectures passed a high encomium on this canonized philosopher, but chiefly from the fact that the volumes had belonged to Mr. Hume, and had here and there marginal marks and notes of reference in his own handwriting. Among these volumes was that which contains the *Parva Naturalia*, in the old Latin version, swathed and swaddled in the commentary aforementioned."

The *Open Court* (Chicago) publishes from time to time books from which we have to express dissent. It is a pleasure to receive from the publishers a volume which can be so readily recommended as the *Complaint of Peace*. The translation of the *Querela Pacis* of Erasmus is, we are told, reprinted from a rare old English version, which is probably the 1802 reprint of the translation made by T. Paynell, but published anonymously. Anyhow, whoever made the translation did it well. It is limpid and quaint, containing just enough of the archaic to make the reading a delight. Desiderius Erasmus was a very human man. A humanist, who was no more humane than the rest of the wits and cynics of his time, there was in him a plenty of human weaknesses and uglinesses. Nevertheless he does strike occasionally a note that is genuinely human, universally true, accordant with all the race of men. And this is eminently so of the lamentings of Peace. The complaints which he puts in the mouth of Peace might have come from the lips of *Divae Pacis* any time during the past few years with as much verisimilitude as they did when Erasmus echoed them four centuries ago.

Erasmus is of course, *pro more suo*, pretty hard on the clergy. In this, however, he was probably not unjust, though his penchant to say a smart thing occasionally leads him to exaggerate the faults of his brethren. In one place he mentions Leo (the Tenth) and calls him "a really religious pontiff." However, the editor of the translation (would it be rash to call him Paul Carus?) is truculent enough to take the life of this single child of Erasmus's good will to the Pope, by a nasty little stab which thrusts itself up from the margin: "Erasmus was mistaken in Leo's character." There are only a very few footnotes to the entire text. One of them contains a faulty Latin quotation and a misprint; another, the above, aims a shaft at Leo. But was *Erasmus* mistaken, or is the *Chicago editor?* The former knew Leo personally, the latter surely does not. Paul Carus has access to no source of information which was not an open book to Erasmus.

Names That Live in Catholic Hearts, by Anna T. Sadlier, which made its first appearance in 1882, has now made its reappearance in a new impression, Or is only the title-page new? It should have been revised at least, so far as to obliterate "modifying" for *moderate* on the very first page. The "names that live" are Cardinal Ximenes, Michael Angelo, Samuel de Champlain, Archbishop Plunkett, Charles Carroll, Henri de Larochejacquelein, Simon de Montfort. If in all Catholic hearts all these names do *not* live, each is surely deserving of so desirable a place. (Benziger Bros., New York.)

Apropos of the labor movement, an interesting book on which is elsewhere reviewed in the present number, a recent monograph entitled *Collective Bargaining in the Lithographic Industry,* by H. E. Hoagland, Ph. D., will appeal to those who are interested in the study of Unionism. The writer limits his investigation to the industry of lithography, and consequently is able to show with fuller detail the results of collective bargaining.

He notes four stages in the method of wage determination: (1) by custom; (2) by union dictation; (3) by mutual agreement between unions and employers' associations. The results of each of these processes are duly indicated, and the general conclusion is reached that in every stage of collective bargaining the balance of power rests temporarily with the party which at that particular time is able to manipulate the adjustment between the supply of and the demand for labor. The success in this respect of one union has consisted in its policy of (4) restrictive apprenticeship. Professor Hoagland's monograph is issued in the Columbia *Studies* (No. 176. Longmans, Green & Co., New York).

The Institute of Mary, founded by Mother Mary Ward in 1607 at Paris, and subsequenlty established in England and still later in Ireland, is not so well known in the United States, its only mission here being, we believe, at Joliet, Illinois. In Canada, however, it is widely spread and is doing very efficient educational work. It was there established in 1847. The little band of nuns came from Dublin and began their first mission at Toronto. Their Superior was Mother Teresa Dease who directed the labors of the Institute until her death at Loretto Abbey, Toronto, 1 July, 1889. The *Life and Letters of Rev. Mother Teresa Dease* have been edited by a Member of the Community and recently published by Herder (St. Louis). Like the history of every religious foundation and the life of every saintly religious foundress, the story of the Institute in Canada under the guidance of Mother Teresa is instructive and edifying.

Even souls who live habitually in communion with God require at times external aids to devotion. Some change of imagery suggested by language, written or spoken, is occasionally found to be helpful. Persons who are not gifted with power of concentration on things of the spirit can hardly get along at all without extraneous helps. Perhaps the majority of Catholics find a prayer-book useful in preparing for and in making thanksgiving after Holy Communion. Certainly children are on the whole helpless without this auxiliary. Fortunately Catholics are not without devotional books of the kind needed; but, since novelty lends interest, the recent little book entitled *A Companion for Daily Communion,* arranged by a Sister of St. Joseph (Toronto, Canada), may be welcomed. The aim of the writer has been to associate mental with vocal prayer. Accordingly, "the considerations" and "the representations" always precede "the acts," and the latter are usually suggestions rather than formalized prayers. It is a reasonable, a solid, and a devotional method. The book is handy and well made by the Paulist Press, New York.

In a slender volume of some four-score pages are gathered together *Verses of Thirty Years Ago,* by the Rev. Michael McDonough, author of *One Year with God.* The writer modestly refuses to dignify his verses with the almost "sacred names" of "poetry and poem." A scholastic might meet the demurral half-way with a *distinguo—virtualiter,* nego, *actualiter* subdistinguo—*totaliter,* transeat, *partialiter,* nego; which, being interpreted, meaneth that the spirit of poetry pervades the verses and is felt throughout. That it is actually present in every verse the metaphysical critic may decline to discuss (*transeat*). That it is really present in most of the verses he insists. Indeed one may regret that the author of the verses has not felt himself free to touch with chisel and mallet the form he gave to them thirty years ago. Here and there a blow, an excision of an angle, or the smoothing down or rounding out of a curve

would have made the verses approach still more closely to the dignity of poetry. (Angel Guardian Press, Boston.)

Our Lady's Sodalists are being well supplied with aids to their chosen devotion. The Apostleship of Prayer (New York) issue the *Sodality Book.* It is described as a "general manual for Sodalities of Our Lady aggregated to the Prima Primaria." The booklet comprises, in the first place, the approved canon law, the history and rules of the Sodality; secondly, there is a full description of the Sodality's traditional ceremonial; and lastly, it gives the Office and a collection of devotions and pious practices, which should "keep our Sodalities up to the mark and worthy of the splendid services their Act of Consecration binds them to seek to realize." The fact that the manual has been compiled by Father Elder Mullan, S.J., is a guarantee of correctness and solidity. Though containing 250 pages, the volume is very small and convenient. On the other hand, it had been better to sacrifice some of this advantage by the use of a more opaque paper.

The *Manual of the Children of Mary,* issued by Gill & Sons (Dublin), is a neat little volume nicely printed, and bound in blue. The blank formula inserted in front shows that it is meant to be given to or purchased by the candidates on their reception. Besides the usual devotional features, the book contains a wealth of instructions and considerations adapted to the Child of Mary on her duties in the various circumstances of life. Would that Catholic maidens would heed the sensible advice it gives, especially on dress and manners.

The Catholic Truth Society (London) has recently issued, in a wee booklet entitled *God's Truth,* four sermons preached by Fr. Herbert Lucas, S.J., at St. George's Church, Worcester, England. Truth is considered successively in relation to duty, authority, freedom, charity. The little brochure is certainly a *multum in parvo* and, being so handy and neat and so well written, it is just what one would like to give to a non-Catholic friend.

Doctor James J. Walsh's well known "Dont's" which were published some time ago in *America,* have been taken up, rewritten, and rearranged with a special eye to English use, by Mr. G. S. Boulger, F. L. S., F. G. S. They are published in a slender brochure by the English Catholic Truth Society (London).

Other recent and timely booklets published by the C. T. S. are a *Little Pocet Book for Soldiers* and *Retreat Notes.* The former is not a prayer book, but a treasury of golden thoughts such as a sensible man can and, if he be tolerably decent, will appreciate. Both their matter and their form are a warrant for this. The booklet will fit into the smallest pocket.

Retreat Notes is a brochure containing thoughts gathered by the writer at Retreat Conferences. They cover less than fifty pages, but these are packed with ideas that sink deep and live long.

In June 1916 the Associated Advertising Clubs of the World convened in Philadelphia. One topic discussed was church advertising and the outcome was the organization of a Church Advertising and Publicity Department of the Associated Advertising Clubs of the World. A selection from the addresses delivered on the occasion by ministers and laymen has been collected in a compact volume *Church Advertising: Its Why and How* (pp. 200): published by the J. B. Lippincott Company (Philadelphia). While the subject does not on the whole appeal to the Catholic clergy, one could wish that the spiritual value of publicity were at least so far appreciated by our brethren as to secure more general attention to the placing, in hotels and railway stations, placards announcing the location of nearby Catholic churches and the hours of Mass therein. The reading of the little volume might serve to stimulate this good work and perhaps suggest certain other points of practical value.

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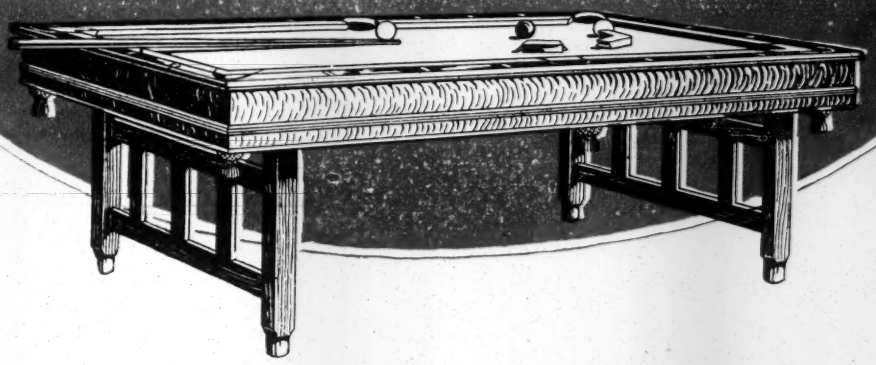

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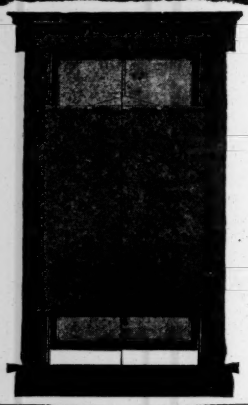

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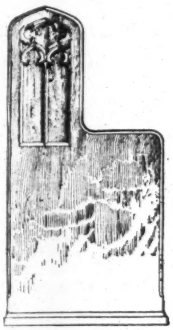

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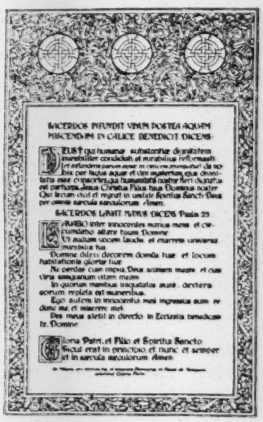

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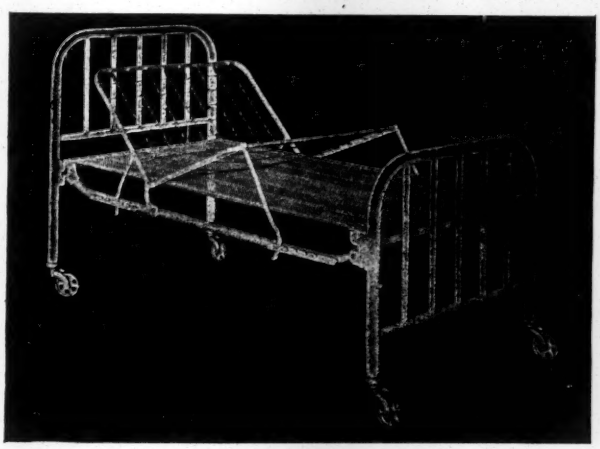

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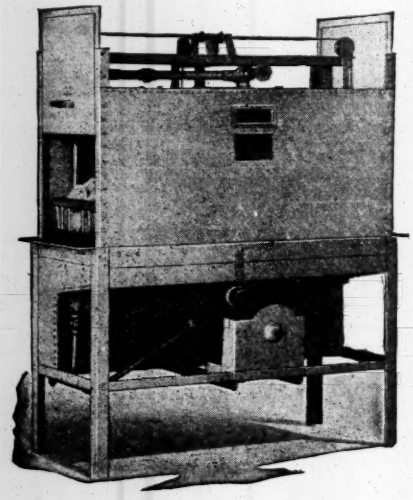

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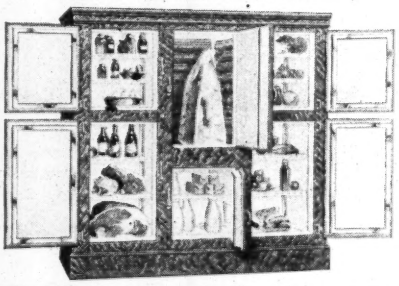

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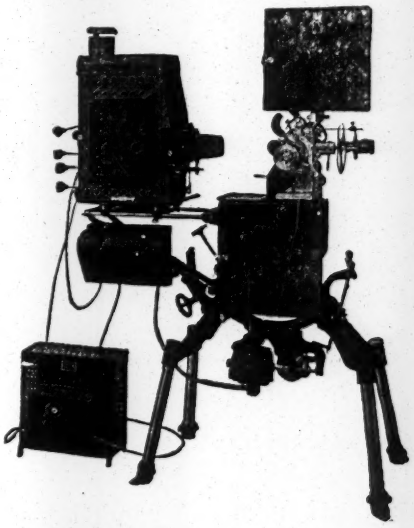

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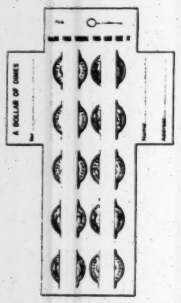

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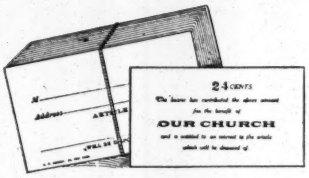

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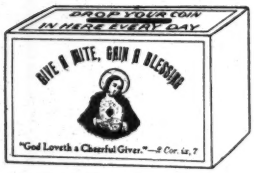

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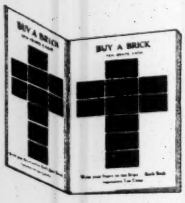

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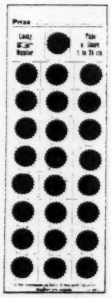

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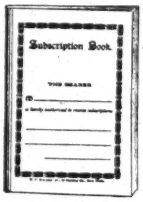

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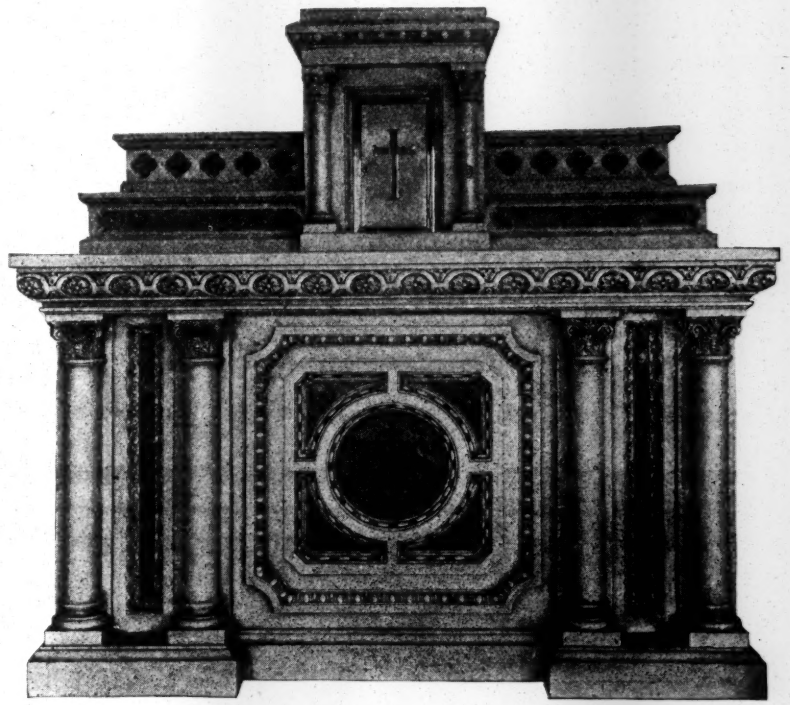

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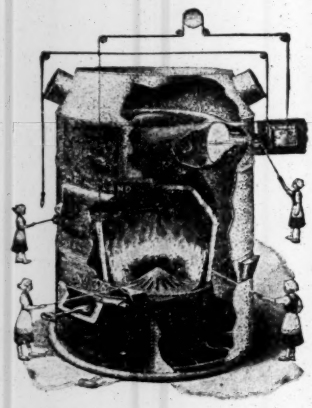

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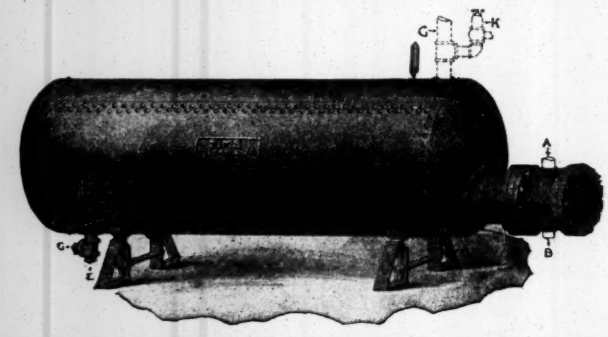

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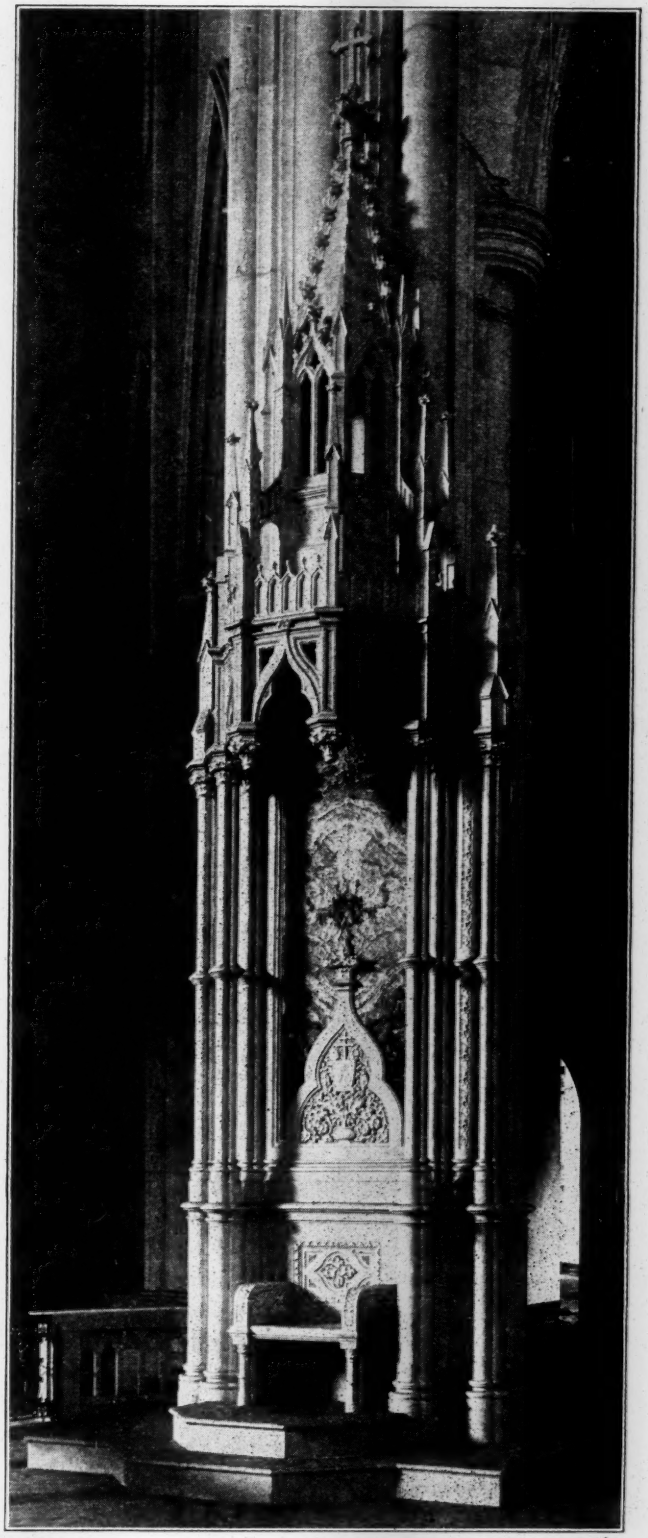

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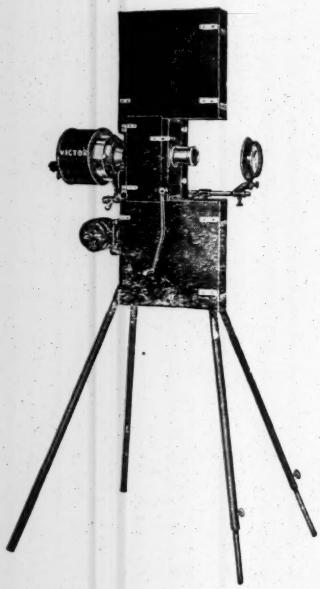

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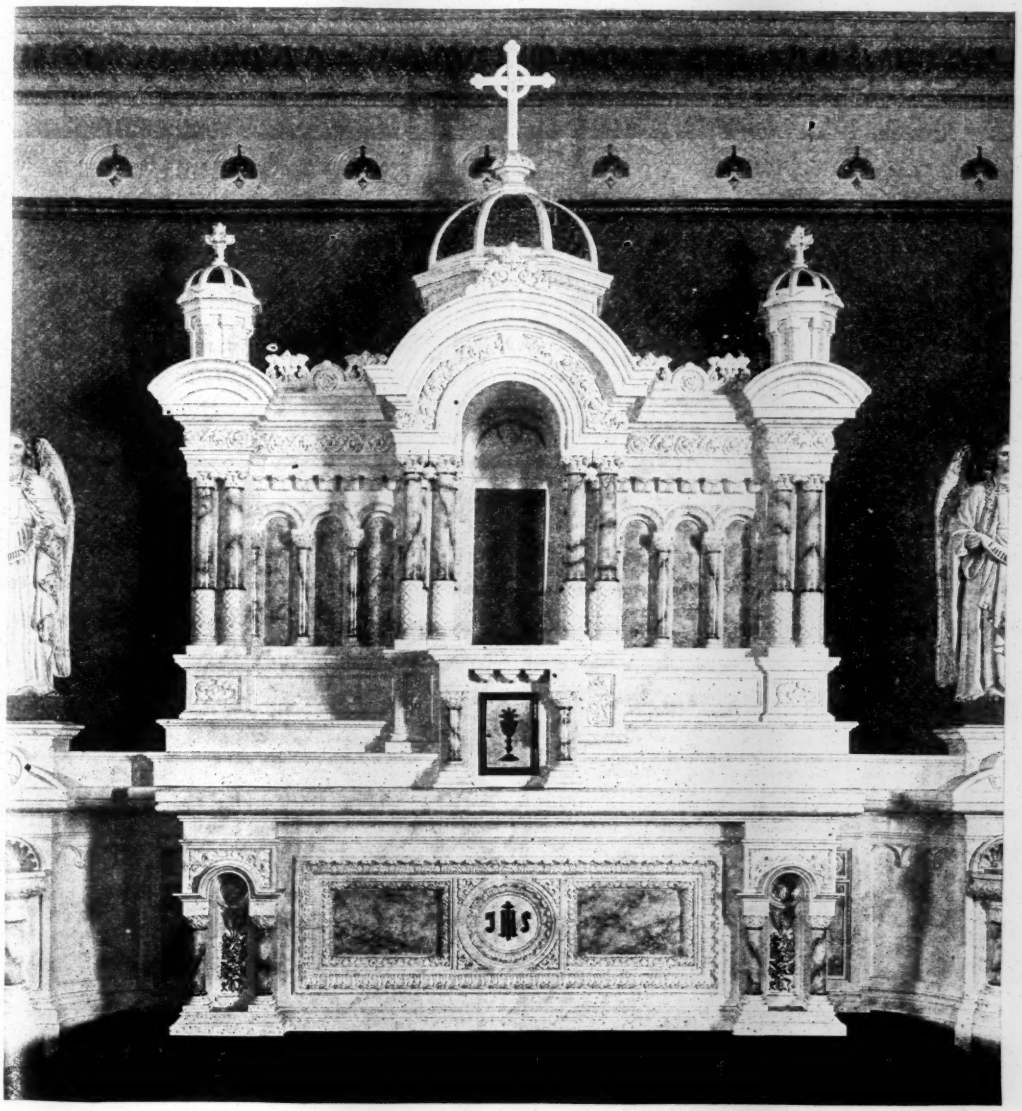

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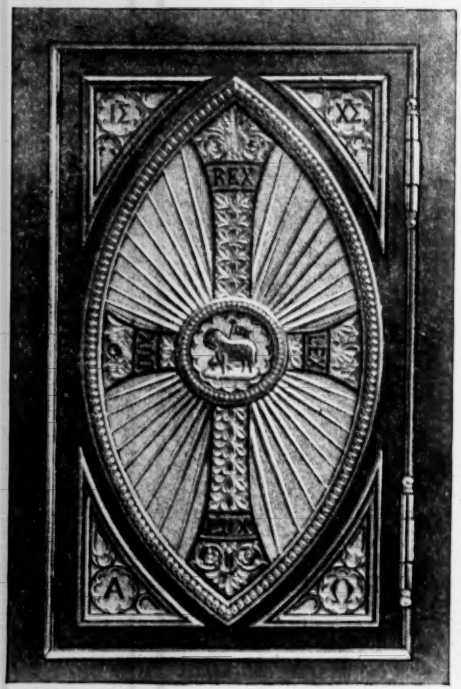

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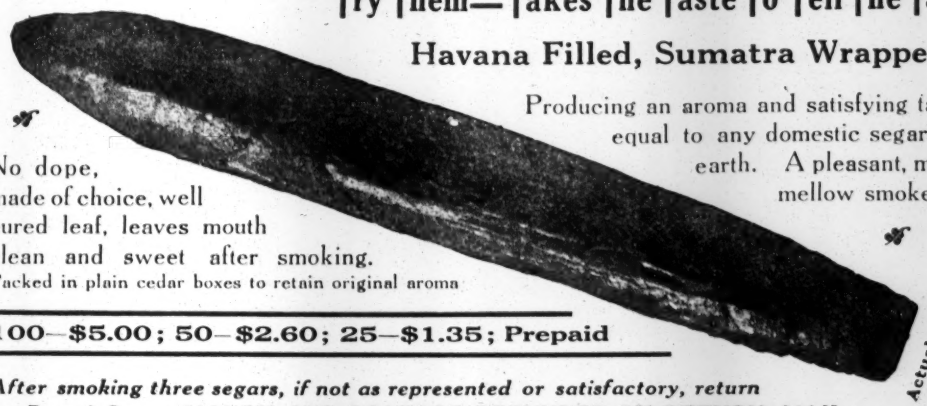

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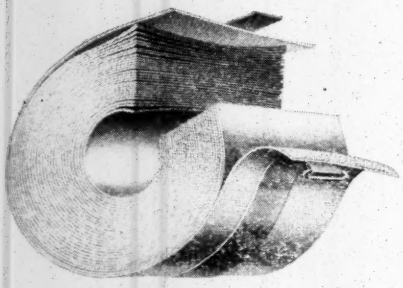

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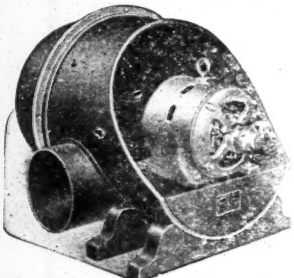

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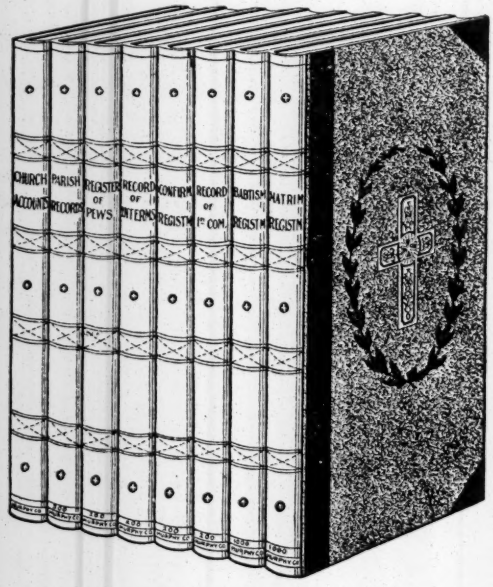

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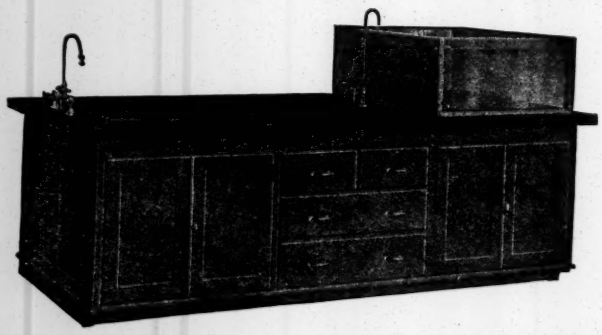

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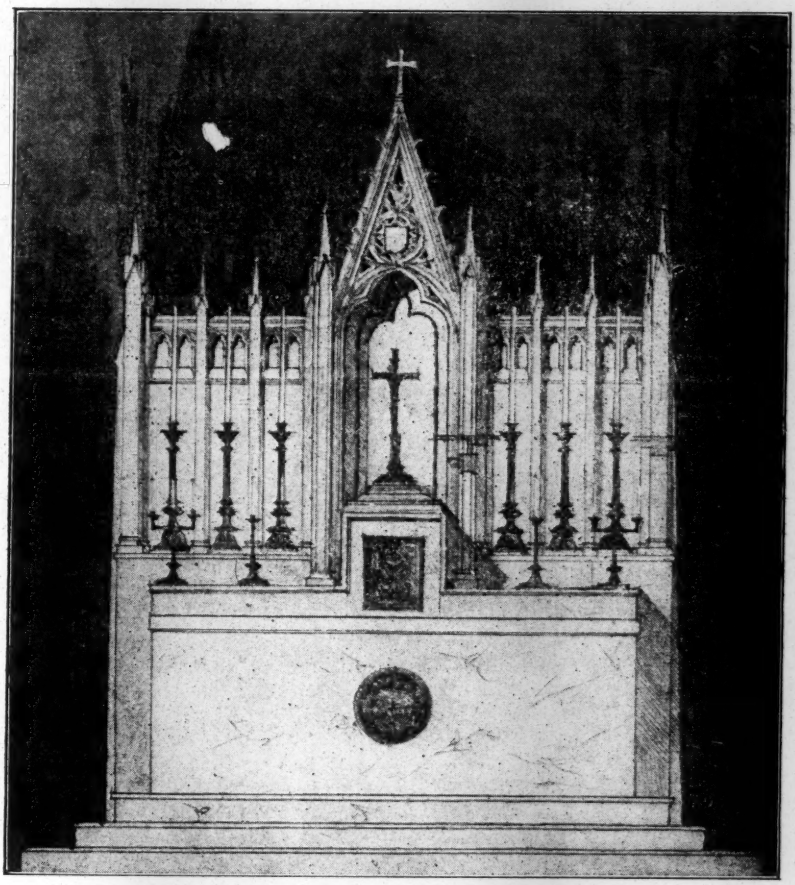

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